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THE SHEPHERDS IN EGYPT.*

And Joseph said unto his brethren and unto his father's house, I will go up and show Pharaoh, and say unto him, My brethren and my father's house which were in the land of Canaan are come unto me; and the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks and their herds and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we and also our fathers; that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years. Few and evil have the days of the years of my life been, and have not attained unto the days of the years of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh. (GEN. xlvi. 31–34; xlvii. 7–10.)

ISRAEL and the sons of Israel are representatives of the church of the Lord as to all its varieties of instruction. Among them Joseph, who was almost the youngest and the chief, stands for the acknowledgment of the Divine in the Lord — of the

* A Discourse before the Massachusetts Association by its General Pastor, the Rev. John Worcester.

Lord as God-with-us — which was slow in coming to the birth with the Lord's disciples, but was the head of all the truths of the Christian Church. They saw their Lord do many wonderful works. They were gradually led by Him into a delightful life of charity, which was new then in the world. Some of them saw Him upon the mountain with His face shining as the sun, and His raiment white as the light. They knew that He came from God, and they believed that God sent Him. But not until He was risen from the dead, and still more after that wonderful day when His Spirit came upon them all with the sound of a rushing mighty wind, did they fully know that in Him dwelt the fulness of the Divine — that His love was the Heavenly Father's love, and His thought the Father's thought for His children.

Nor did this precious knowledge long remain prominent in the life of the church. At first it was the very essence of the church thus to know the Lord and to live from Him the new life that He brought into the world. But soon began the effort to explain Him in accord with the philosophies of the world; and the discussion of doctrine about Him, however intelligent, was attended by a sad loss of knowledge of Himself. And the doctrinal thought grew less intelligent, becoming reduced to formulas obediently held; and the life of the church came to consist mainly in its ceremonies and external charities with no sense of the living presence of God. Thus gradually the knowledge of the Divine presence and of life from the Spirit of the Lord, became in later days a memory of the early age of the church and not a present reality.

This experience of the Christian Church we see foretold in the story of the first occupation of the land of Canaan by the sons of Israel. They fed the flocks of their father in the land of Canaan, and Joseph, representing the knowledge of the Divine in the Lord, was feeding the flock with his brethren. But presently the lad brought to his father the evil report of them. And when again his father sent him to inquire if it were well with them, they had left the great central upland, and were feeding their flocks in a bay of the lowland. And when he came to them at first they conspired to kill him, and

then sold him into Egypt — dipping his raiment in blood, to show that to them he was dead. And so it was with the knowledge of the Lord in the church — it ceased to be alive in the church, but was preserved as a memory of the past.

The land of Egypt, which drinketh no water of the rain of heaven, but is watered by the river that descends from afar, represents in the Scriptures a memory of the truth which in remote times had been living experience. Into that land Joseph was taken in bondage, but presently became the lord of the land, dispensing the abundance of the years of plenty through the years of famine. And so, though the knowledge of the Lord was bound and alienated by the church, and made a memory only, yet in the memory of Him and of His teachings was a quickening power that kept the world alive. No other memory, no other story of history has had such power as the story of that Divine life. It was a life that came into the world when the spiritual and moral resources of the world were exhausted. It stood alone in the world — a revelation of the love and the truth of God. It refused to be dragged down by the powers of evil. It upheld all who laid hold of it. It stayed the descent of the race into destruction. It bore up humanity, and turned the whole tendency of its progress upward. The fact of the life of the Lord is the great fact of history, which rules and combines in a harmonious whole all other facts. From the memory of that life and of its example and teachings — even after it ceased to be believed in as a real presence — sprang abundant teachings of good works, which still maintain the life of Christendom, though the church long ago ceased to regard them as essential to salvation.

The knowledge of the Lord's life is the chief of all knowledge in this Egyptian age; yet with that dominant knowledge there is much of the spirit of denial — of effort to explain all things from natural causes only, ignoring or denying the Divine. There is a most active study of natural facts, with investigation of their causes and relations, with much effort it must be said to exclude God from His world, and to explain away the greatest facts of history. And still so barren and

lifeless has the church become, so void of all but historical knowledge of the Lord, that her continued existence depends upon her leaving the dogmas which she has so long taught, and betaking herself to the study of those records of the past which tell of the life of the Lord and of His teachings. She herself is forced to come down into Egypt, to obtain bread for her flocks and her little ones. And in her coming down — and this is our lesson for today — the first condition of her safety and her prosperity is that her servants should have for their occupation to be shepherds.

The Lord Himself was the good Shepherd. He appealed to the childhood's innocence, to the helplessness of suffering, to all that was gentle and teachable, whether in little children themselves, or in publicans and harlots, or in chief rulers. These were His sheep and His lambs; they heard His voice as the voice of goodness itself, and they followed Him. He protected them from evils that beset them. He fed them with a knowledge of heaven and of the life that makes heaven. He led them through the paths of the new life till He brought them to His fold upon the heavenly mountains.

In leaving the world He gave special charge to those who had faith in Him to feed His sheep and His lambs. It is the business of His church, and her only business as a church, to do this work of her Lord. Her own children as children are of the Lord's lambs. They are innocent, open-hearted, touched by the holiness of the Word, loving to hear its stories, loving to learn of heaven, and to be taught from the Lord's Word what is right and what wrong. It is the duty of the church to feed their love for such things reverently, patiently, and abundantly. When evils of temper, of passion, or temptations of any kind came up, endangering their innocence, whether in childhood or in later youth, it is her duty to lead them to the Lord, and teach them to pray to Him, that they may have experience of His saving, protecting love. In all times of suffering, when the hopes of the natural man are disappointed and perhaps crushed, it is her duty to seek out the remains of innocent trust in the Lord, revive and encourage them, and bring them to the Lord for a fuller life. And not

only in her own children, but in all whom she has the opportunity of helping, the duty is the same — to open the holy, helpful things of the Word abundantly, to make known the saving love of the Lord and lead to Him, to minister kindly in the name of the Lord to innocent suffering. If her ministers are conscious in themselves that their own interest in the holy things of the Word has waned, it is their duty to recover it, to read often and meditate upon the Word, opening deeply its spiritual lessons, till their childhood's love and reverence revive, and they hear and feel the Lord talking with them. Are they living carelessly, remote from the Lord? It is their duty to review their lives, observing wherein they are not as the Lord would have them, to humble themselves before the Lord with desire to do His will, till they regain the sense of His saving love, and then with renewed care and faithfulness to walk in the ways in which they may feel His presence and His blessing. These things they must do in themselves, feeding there the sheep and the lambs of the Lord, that from the abundance of their own knowledge of the Lord and the Word they may be able to minister to others. This is the special duty of the church, and this her special contribution to the knowledge of the world. Others will cultivate other knowledge of many kinds — in large part from a desire to see the world as self-existent, independent of the Lord. But the church must teach of the Lord with men, cultivate the experience of good life from Him, and thus maintain a knowledge of Him as a Divine Presence, a living reality.

Joseph charged his brethren that they should say that they were shepherds, in order that they might dwell in the land of Goshen, the best pasture land in Egypt; "for every shepherd is an abomination to the Egyptians."

And so is the leading of men to the Lord, and teaching them of the life of heaven from Him, an abomination in the eyes of the natural spirit of denial, which now so prevails in the world. And it is by the courage and faithfulness with which the church pursues her vocation of feeding the Lord's sheep, that she will be separated and preserved from that spirit of denial, and will obtain in plenty the best of the

knowledges of the world — the knowledge of the life and the teachings of the Lord, and of His saving presence with those who seek Him.

If the church should neglect this duty, and the knowledge of the Lord should be lost, the light would fade out of the world, there would be no sense of living relation to God, and presently no belief in God, and with this would go the faith in a life after death, and the acceptance of any higher standard of life than that of natural desire.

The elevation and joy of life would cease. It would become wholly of the earth, grovelling, selfish, joyless. But with the faithful keeping of the Lord's sheep, the light of the presence of the Lord steadily increases; noble examples of life from His Spirit set high the standard which even those who ignore their source must acknowledge. There is a light in the air which compels the abandonment one by one of positions of denial. Spiritual freedom and joy pervade more and more the life of the world. And furthermore, besides the abundant knowledge of the life and teachings of the Lord by which the church is nourished, the science of the world is bringing to her support a full knowledge of the natural world which is the basis of the spiritual; a knowledge of the letter of the Word, which contains the story of the life of the Lord, and reveals the Divine ideal of human life; and also the historic knowledge of the changes in the whole tendency of the race effected by His first and His second coming to the world.

As yet the development of Christian life upon the earth has been but feeble. When Jacob came before Pharaoh, Pharaoh asked him, "How old art thou?" — representing the natural inquiry by the scientific spirit of the age as to the life and character of the church which Jacob represented. And in reply Jacob could only admit, with all humility:

> Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

There had been older churches which had attained a higher

spiritual life than the Christian, churches that were more open to the Divine Spirit, more intelligent in spiritual things — especially in the representation of spiritual things in natural — more deeply loving and wise. The presence of the Lord, interpreting all representatives of the Divine in a Divine human life, bringing the love of God into the lives of men, separating evil from good, searching out and saving every least good, and laying down the self-life that the Divine life might infinitely abound with men — this Presence of the Divine had made possible such a fulness of heavenly life as no church had ever had. But after a brief Christian experience, during which the deeper things of spiritual life were scarcely opened at all, the development of interior evils so darkened her sun that it no longer appeared in the church, and even the faith in Him as revealed was lost. The acknowledgment of the Divine Presence was alienated, and became a memory of the past. Perverse thinking and evil living increased in the church, whose days were truly few and evil, by no means attaining to the days of the years of the older churches.

But in the meantime new powers of the mind were growing, powers of accurate observation, of just comparison — powers by which knowledge is immensely increased and truly classified — and to these is being added a love for the truth because it is true. And thus a basis is being prepared for a grand and noble growth of the church, a growth to which knowledge of every kind will contribute — knowledge of the natural world, because it is the basis of heaven and represents the possibilities of heaven ; knowledge of the Word, because this truly known contains the Divine ideal of heaven ; knowledge of the history of men, because this shows both the inevitable downward tendency of mankind when left to itself, and the upward tendency when the Spirit of the Lord is received ; and the knowledge, from living experience, of the presence of the Lord in a life according to His teachings. So broad a foundation the Lord has prepared for the future development of His church. And upon that foundation, moved and guided by the Lord's Spirit, the church will rise to the full measure of a man, in the image and likeness of her Lord, opening all

the possibilities of the human spirit, and filling them with knowledge of the Divine human life, and with the Divine love for such life.

All this we may know because it is plainly taught in the Word. We need have no anxiety on account of the spirit of denial, or sense of responsibility for the wide reception of the truth. The Lord will take care for all. The light of His Spirit will refute false thinking, and bring it to nought. His Providence will show the need of His saving help, and will open hearts and minds to receive it.

The one duty which is required of us is to feed the sheep and the lambs of the Lord — to revive the feelings of trustfulness and desire to be led of Him, the habits of prayer, of reading His Word, of willing obedience to Him; cultivating every love that brings Him near, and makes Him a living Presence. This is the use of the church to the Lord and to the world. No other use that she can do will compare with it in importance. For, as she does this faithfully, the knowledge of the Lord will increase and become strong to resist the spirit of denial; and the light of His Presence, sensibly felt, will illumine the air, and guide and control the thought of mankind.

NEW-YEAR'S MOTTOES.

I ASKED the New Year for some motto sweet,
Some rule of life by which to guide my feet.
I asked and paused. He answered, soft and low,
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried.
But, ere the question into silence died,
The answer came, "Nay, this remember, too,
"God's will to do."

Once more, I asked, "Is there still more to tell?"
And once again the answer sweetly fell,
"Yea, this one thing all other things above,
God's will to love."

— *Selected.*

CHRISTUS CONSOLATOR.

BESIDE the dead I knelt for prayer,
And felt a presence as I prayed.
Lo, it was Jesus standing there.
He smiled and said:
"Be not afraid."

"Lord, Thou hast conquered death we know;
Restore again to life," I said,
"This one who died an hour ago."
He smiled and said:
"She is not dead."

"Asleep, then, as Thyself didst say;
Yet Thou canst lift the lids that keep
Her prisoned eyes from ours away."
He smiled and said:
"She doth not sleep."

"Nay, then, tho' haply she doth wake,
And look upon some fairer dawn,
Restore her to our hearts that ache."
He smiled and said:
"She is not gone."

"Alas! too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross."
He smiled and said:
"There is no such."

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with Thee we trust they are."
He smiled and said:
"And I am here."

"Dear Lord, how shall we know that they
Shall walk unseen with us and Thee,
Nor sleep nor wander far away?"
He smiled and said:
"Abide in Me."

— *R. Raymond.*

STUDIES OF DEVOTION.

THE Rev. Messrs. Howard N. Brown, Lewis G. Wilson, Francis Tiffany, Charles F. Dole, Francis B. Hornbrooke, and George Willis Cooke are the authors of a notable volume,* and what they write is always worth reading; but, in this case, they have treated of a theme of vital interest and in a manner which will be a surprise to those who think of the Unitarians as only iconoclastic and sceptical. This subject of "Devotion and Worship" is not one which people would expect to find sympathetically and improvingly treated by these men, but here they have shown not only that they sympathize with the mystics, and have no word of scorn for them, but also that they have a singularly fair and impartial way of studying such people as Madame Guyon and Thomas à Kempis and the Wesleys and even Watts. Perhaps they are discerning more clearly than before the continuity of the best religious thought and are coming to respect more fully the ladder by which they have climbed. Certain it is that this book is as unexpected as it is welcome, and we believe that those who have felt the least sympathy with destructive criticism will be the first to rejoice over the wide influence which this book will exert.

We do not know who planned the book, but it is clear that these essays would make excellent Sunday evening discourses, and could have been used to advantage in as many pulpits as these clergymen represent and in more than those. They lose little, however, in type, because they are calmly written and must have been calmly read.

Mr. Brown begins first with "The Spiritual Life of the Early Church," and the others follow in chronological order. The surprises begin at once, and indeed in this first essay one learns what is to follow. Mr. Brown finds three points characteristic of early Christianity:

*"The Spiritual Life; Studies of Devotion and Worship." Boston: George H. Ellis. 1893. pp. 198. $1.00.

1. An overmastering sense of God, or the Divine life in the life of men; 2. A burning sense of the sin and shame of everything in the human heart that opposes, or lacks the touch of this Divine life; and, 3. A passionate longing by means of self-sacrifice to escape from the bondage of sin into the peace and liberty of the higher life.

Of the first of these points he finds Athanasius to be the exponent, of the second Augustine, and of the third Bernard of Clairvaux. Of Athanasius he says:

His beliefs were dictated, not so much by keenness of intellectual perception, or by the results of calm and cautious reasoning, as by some deeper want of his soul, which inclined him to ideas that best accorded with this interior sense.

Mr. Brown believes that Arius, in the great controversy, represented theologieal opinion, while Athanasius represented religious feeling, and he seems to have more sympathy with the latter than with the former.

Where Arius was speculative and disputatious, Athanasius was possessed by a great certainty, rooted in his inmost being, and grown to be the conviction of his whole life. When he insisted that Christ must be "very God of very God," he was by no means giving his mind to make a consistent theory, either of the facts of the Gospel narrative or of the Divine personality. He was simply giving utterance, as against those who were looking at the problem chiefly in a speculative way, to his inborn sense of the presence of Deity in the life of the world.

Augustine and Bernard are spoken of with equal appreciation as illustrating respectively the sense of sin and the desire for self-sacrifice.

Mr. Wilson then takes up "The Spirit of German Mysticism." He speaks with regret of the extravagances into which mediæval mystics were wont to fall, and says:

This is unfortunate because it invests the word "mysticism" with all sorts of unfavorable impressions, and we are apt to approach those writings which have been preserved to us — many of them filled with the truest and most invigorating spirituality — with preconceived notions of vagueness, impracticability, and weakness.

He dwells most upon Eckhart, Tauler, Nicholas of Basle, Thomas á Kempis, and the author of "Theologica Germanica," always with high appreciation.

Mr. Tiffany follows with a delightful study of Saint Theresa, and he closes with such words as the following:

I believe a great deal of Mystic reading would prove an invaluable blessing to us cold New-Englanders. Inestimable spiritual realities underlie its wildest extravagances. I know all about St. Theresa's extremes. We should guard ourselves against them. But I know equally all about our New-England extremes; our restless weasel activities; our craze to be eternally running about doing good by imparting nothing; our devouring surface sense of the value to others of repose, literature, art, science, while, unhappily, never having a moment at our disposal to taste and see how good they are. Too much of our New-England religion is but moral rabies, conscience run mad.

Mr. Dole takes up the moderns, Madame Guyon and Schleiermacher, going fully into the lives of each, and no one could ask for a more sympathetic account of the French woman than is given here. The pith of Mr. Dole's essay is in his closing words:

If the question be asked, Can the modern man, the child of evolution, trained to scientific thought, ever again enjoy the beatific vision of the saints, can he sing, can he rest in God, can he, like Madame Guyon, dismiss care, taking no anxious thought for the morrow, having real Divine guidance in thought, speech, and act? our answer cannot be decidedly, Yes; all the noblest religious life runs one way. It is Emerson's way, true modern Mystic that he was; it is Wordsworth's way and that of the great poets; it is Phillips Brooks's and that of the real preachers, whoever can touch the soul of our time. It is the way of the thinkers, too, like John Fiske or Martineau, whoever of them has known life in its roundness and in its heights and depths.

Mr. Hornbrooke, under the head, "The Devotional Literature of England," then treats of Jeremy Taylor and Richard Baxter and Bunyan and Henry Scougal and George Herbert and Law and Watts and Charles Wesley and their successors.

The close is taken by Mr. Cooke with Channing and Parker

and Bushnell and Emerson and Whittier and Eliza Scudder and James Very and William H. Gannett. What he says of Emerson is the best part of his essay:

> Far above any other man this country has yet produced Emerson was the interpreter of the spiritual life as to its universal characteristics. His books cannot be classed with those which are called devotional. They are too critical, too intellectual, too searching and iconoclastic to be so enumerated. Yet his is a Mystic superimposed upon a Rational temper; and he is a man of faith in the garb of an unbeliever. He is the prophet of the new faith, which sees God everywhere, and which worships Him in the moral life. If Emerson had been somewhat less the critic, he would have been the greatest of the modern interpreters of the spiritual life. His temper is devout, his habitual thought is spiritual, his aim is ever toward holy living. To him, God is a present reality, the spiritual world not only the most real but the only world. Had Emerson been more emotional, lived truly the life of the heart, he would have been the greatest of Mystics.

In the great synthetic and irenic movement of religious thought the Unitarians thus make plain their purpose not to oppose but to assist, and to this movement they can bring clear heads and pure hearts, while they will gain as much as they contribute.

Cambridge, Mass. THEODORE F. WRIGHT.

MOST people, when setting about their reformation or conversion, are much more anxious to spend their lives in doing difficult or unusual things, than to purify their intentions and to renounce self-will in the ordinary duties of their position; but this is a great mistake. Far better make less outward alteration as to actions and more inward change in the heart which prompts them. Those who are leading a decent, well-ordered life, need much more interior than exterior change when they seek to become more earnest Christians. — *Fénelon.*

CORRESPONDENCE OF THE GIRAFFE.

In order to give a general view of the nature and habits of the Giraffe, I will quote the following abridged description from "Wood's Illustrated Natural History":

Tallest of all earthly dwellers, the giraffe erects its stately head far above any animal that walks the face of the globe. It is an inhabitant of various parts of Africa, and is evidently a unique being, comprising in itself an entire tribe. The height of a full-grown male giraffe is from eighteen to twenty feet, the female being somewhat less in her dimensions. The greater part of this enormous stature is obtained by the extraordinarily long neck.

Upon the head are two excrescences which resemble horns, and are popularly called by that name. They are merely growths or developments of certain bones of the skull, somewhat similar to the bony cores on which the hollow horns of oxen and antelopes are set. These quasi-horns are covered with skin, and have on their summits a tuft of dark hair. On the forehead, and nearly between the eyes, a third bony projection is seen, occupying the same position that was traditionally credited to the horn of the unicorn.

The singular height of this animal is entirely in accordance with its habits and its mode of acquiring food. As the creature is accustomed to feed on the leaves of trees, it must necessarily be of very considerable stature to be able to reach the leaves on which it browses, and must also be possessed of organs by means of which it can select and gather such portions of the foliage as may suit its palate. The former object is gained by the great length of the neck and legs, and the latter by the wonderful development of the tongue, which is so marvellously formed that it is capable of a considerable amount of prehensile power, and can be elongated or contracted in a very wonderful manner.

For grazing upon level ground the giraffe is peculiarly unfitted, and never attempts that feat except when urged by hunger or some other pressing cause. It is however perfectly capable of bringing its mouth to the ground, although with considerable effort and much straddling of the forelegs. By placing a lump of sugar on the ground, the giraffe may be induced to lower its head to the

earth, and to exhibit some of the curious mixture of grace and awkwardness which characterizes this singular animal.

In its native country its usual food consists of the leaves of a kind of acacia, named the Kameel-dorn, or camel-thorn (*Acacia giraffae*). The animal is exceedingly fastidious in its appetite, and carefully rejects every thorn, scrupulously plucking only the freshest and greenest leaves.

The giraffe is a gentle and playful animal, readily attaching itself to its companions or its keepers, and trying to attract attention by sundry little coquetries. It is full of curiosity, and seems to be greatly gratified by the advent of many visitors, whose costume and general appearance it investigates with an air of great interest. There is something peculiarly mild and pleasant in the full, round, dark eye of the giraffe, whose gaze is really fascinating to those who feel attracted by a mild, gentle expression of soul.

As far as is at present known, the giraffe is a silent animal, like the eland and the kangaroo, and has never been heard to utter a sound even when struggling in the agonies of death. When in its native land it is so strongly perfumed with the foliage on which it chiefly feeds, that it exhales a powerful odor, which is compared by Capt. Cumming to the scent of a hive of heather honey.

To man it falls an easy prey, especially if it can be kept upon level ground, where a horse can run without danger. On rough soil, however, the giraffe has by far the advantage, as it leaps easily over the various obstacles that lie in its way, and gets over the ground in a curiously agile manner.

The giraffe is generally found in little herds, which are always found either in or very close to forests, where they can obtain their daily food, and where they can be concealed from their enemies among the tree trunks, to which they bear so close a resemblance. The hide of the giraffe is enormously thick, and is employed in the manufacture of shoe soles, shields, and similar articles.

In addition to this description I may add that the giraffe bears a resemblance, whether in anatomy or appearance, to the deer, the ox, and the camel. Its nostrils, by a peculiar arrangement of the muscles, can be closed at will; the use of which faculty has been supposed by Owen to be the shutting out of grains of sand blown into its nose. The beautiful eyes of the

giraffe seem to be especially striking, and they are said to be extremely large, soft, and brilliant, and so placed as to command an extensive view. In fact, Sir S. W. Baker says of them in his "Wild Beasts and their Ways" (p. 328):

> The eye of the giraffe is worthy of special study, as there is nothing to compare with its beauty throughout the animal creation.

The most prominent characteristics of the giraffe are evidently its height, its long neck, and its feeding on the leaves of trees; I shall therefore consider these first, and leave the minor points for later consideration.

Its height is its remoteness from the ground, or from the ordinary, common-place sphere of life; hence it denotes something relatively interior and ideal. The neck is the place where the thoughts and emotions which have their seat in the brain are transmuted into bodily sensations and actions; and as in a long neck these thoughts and feelings take longer in being so transmuted, therefore it must denote a lingering over them, which, loving the things presented for their own sake, is slow to turn them to practical account. The neck is also the medium through which the impressions from outward objects are conveyed to the brain; and a long neck in this respect would denote a comparative slowness in receiving outward sensations, and relative dulness to merely sensuous things. Leaves are the lungs of a tree, through which it absorbs heat and light from the sun to assimilate the substances taken in by the roots; and hence they are intelligent perceptions or thoughts.

We have then an affection which is more or less ideal in its nature, which is fond of intelligent thoughts, and loves to pore over them. What similar affection is there in the human mind?

I think the affection in question will be found in the love for what is naturally lofty and great in human thought, which is most prevalent in youth before the spiritual faculties of the mind are definitely opened. Is not youth preëminently the ideal period of life, the time of air-castle building and romance,

before the hard, bare realities of life are forced upon the mind, and bring it down to practical affairs and thoughts? In this period, too, with those who have a zeal for becoming intelligent, there is a love for the highest natural productions of human thought, for reading the works of the world's geniuses; and there is also a deep admiration for these authors, and a satisfaction in revelling in their productions for their own sake, and without much thought about what use can be made of them.

In the affection described there is also a consciousness of the need of repressing sensual desires, in order that the use of the higher faculties of the mind may not be hindered and hampered by them; and so, too, there is in youth a certain stoicism, a determination to subdue the cravings of the senses and to be impervious to them; and at least one aspect of this would be represented by the long neck of the giraffe, in which it bears a strong resemblance to the camel, which is an animal of sternness and discipline.

The giraffe's favorite food being the leaves of the mimosa tree is in accord with this view. The mimosa is a species of the acacia tree, which in the highest sense denotes the knowledge and perception of the shutting out of evil in the soul by the Lord;* but in this instance, as its name Camel-Thorn indicates, is evidently the knowledge and perception of the necessity of subduing the animal passions in order that the higher faculties of the mind may come into play. Of this kind of instruction youth takes only the fresh and milder parts, leaving out the sternness, just as the giraffe selects only the green and tender leaves and rejects the thorns.

The beautiful eyes of the giraffe seem to owe their brilliancy to the intelligence of the affection represented, and their tender softness to a halo of poetry and refinement. Its faculty of shutting out grains of sand from its nose would be the averseness of youth to dry, uninteresting facts, which are the sands of the desert.

It is noteworthy that the giraffe is not an animal that is

* "Plants of the Bible," J. Worcester, p. 119.

spread all over the world, but is native only in Africa; and no doubt there are many persons in whom the affection that has been described never exists. That it does exist in some, however, is shown by the biographies of such men as Daniel Webster, Benjamin Franklin, and Edmund Burke, who at fifteen or thereabouts read Milton's "Paradise Lost," Shakespeare's "Plays and Poems," Locke's "Essay on the Human Understanding," Bacon's "Essays," and Plutarch's "Lives," which are certainly among the highest productions of the human mind.

Undoubtedly this affection remains to some extent through life; but the period to which it rightly belongs, and in which it is most active and prominent, is youth.

Chicago, Ill. A. Lincoln Kip.

WALKING ON THE SEA.

How have I seen the peace of heaven
Come into eyes that else were fierce,
When they confess the Godhead given
To Him whom men forever pierce!

How have I seen the scorn of hell
Come into eyes that else were sweet,
Of those who 'gainst the light rebel
Rather than that high hope repeat.

What manner of man indeed is He
O'er whom the fiends and angels wage
War ever, and who walks the sea
Of love and hate from age to age?

—*A. J. E.*

LOST AND FOUND.

THESE words in LUKE xv. 17, "He came to himself," in the internal sense give a definite idea in regard to the process of regeneration, that is, they give the idea that man must come to himself. For in the first place we of the New Church know that there is a certain something in the inmost recesses of the soul, which is the real man. We have been taught to call it the remains. We know that peculiar process which we call the storing of remains and which we distinguish into the cœlestial and the spiritual. We know that the Lord, with tender solicitude, does the same for the human mind that He does for every tree, and fruit, and seed that grows, namely, that He gathers into its inmost recesses the most delicate structural parts of that seed or fruit or tree, and with wise care makes it the centre about which all the remainder of life can and does group itself. We are also able to realize from what we have been taught, and from what we have observed, that the true nature and character of man resides in this inmost degree, and that true development means a return to the laws, thoughts, and habits of life of this inmost degree.

The earnest student of the internal sense finds two series of parables in the Word which the Lord wrote for the purpose of teaching man the process of regeneration. The first series, given in the thirteenth chapter of Matthew, shows the regeneration of the intellect. The other series, given in chapters fifteen and sixteen of Luke, shows the regeneration of the will. The main difference between the two sets of parables is, that in the one case the matter treated of is the development of a seed, and of the peculiar phases which it must undergo, while in the other case we have an evident development of character in man, directly treated of. The series in Matthew runs through seven phases; that in Luke through five. Let us examine these five parables.

Their scope may be illustrated by the following diagram :

Lost Sheep.	Lost Silver.
Lost Younger Son.	
Unjust Steward.	
Rich Man.	

There is a certain idea underlying these five parables which should be carefully taken into the mind first, as a groundwork upon which to rear a superstructure. In the first place the eye catches the thought from the diagram that the Lord speaks two parables which sound very similar. One of a living creature, sheep, and another of a dead substance, silver. As is known, man, is a creature of two faculties — one the will, and the other the understanding. Both of these faculties are able either to cling to the Lord or to forsake Him. When they cling to Him, it is said that they are alive, that they are awake, that they are found. When they forsake Him, it is said they are dead, asleep, lost. In representing these two faculties, and in setting forth in an abstract way that they may be lost, the Lord uses a living creature to represent the will, and a dead substance to represent the understanding. This in the abstract. Then He gathers both of these laws together into one, and shows their operations in the actual human mind. This He does in the parable of the Prodigal Son. In other words, the Lord first tells how a thing will work on the will, then how it will work on the understanding, and finally, how it works out in the actual life.

When the application is made to the life, however, it is made in a threefold way, as in this case. If now, the three parables of the Prodigal Son, of the Unjust Steward, and the Rich Man be studied together (and a good way to do this is to write them in three separate columns along side of each

other), it will be found that they all three bear one certain relation to the Lord. Looking them over carefully it will be found that one factor is the same in all three, and that is, the Rich Man. In the first case it is the Rich Man and his Son ; in the next case it is the Rich Man and his steward ; and in the third case it is the Rich Man himself as to his internal life.

Hence we have in the thrice repeated story a picture of the natural mind, rich with knowledges, and of how it stands related to the external life which is called the son, and to the rational faculty which is called the steward, while the third narrative gives the internal experience of the life of the man himself, and therefore the relation of the natural mind to the internal life of man.

For the natural mind stands in different relationships to the three great departments of life, which are called, respectively, the natural, the rational, and the spiritual. It will be remembered that Swedenborg divides the entire cosmogony of the spiritual side of the universe into three great realms, called respectively Hell, the World of Spirits, and Heaven. And he makes the startling statement, with unpleasant frequency, that the natural mind is related to hell, the rational mind to the world of spirits, the spiritual mind to heaven. Depriving all of these terms of any preconceived and superstitious ideas with which they may have been invested in the dead organisms of past ages and of past churches, we find that this statement is literally true. Thinking of heaven as a state of normal, spiritual health, of the world of spirits as the pivotal faculty of changing good to evil and truth to falsity, and *vice versa*, and of hell as a state of spiritual sickness and infirmity, we are able to see this relationship very clearly. As the ear hears in a medium necessary for hearing, namely, air, and as the eye sees in a medium peculiarly necessary for sight, called ether, and as the brain thinks in a medium necessary for its peristaltic animations, namely aura, so every part of the spiritual organism of man moves and lives in its own peculiar medium.

The natural mind is held in check by laws external to itself, the spiritual mind is controlled by laws internal to itself,

while the rational mind gathers both of these sets of laws into itself and stands or falls according to the equilibrium thus established. In the same way the hells are controlled by the Lord from outside, for the Divine truth flows around them; the heavens are controlled by the Lord from within, for the Divine good flows into their inmost heart; while the world of spirits is controlled by the Lord by the action of Divine good from above, and the reaction of Divine truth from below.

If the reader will substitute the word "within" for "above," and "without" for "below," he will understand also the other sets of passages from Swedenborg, which treat of this subject in those words; and if he will substitute "immediate influx" for the words "above" or "within" and "mediate influx" for the words "below" or "without," he will have a convenient standard whereby to measure the doctrine of influx also. If the reader will kindly refer to a few such numbers as A. C. 5150, 7055, 8085; N. J. H. D. 277; H. H. 297; D. L. W. 233, 299; and numbers referred to in these passages, he will find in the above a capital working theory for the student.

The natural mind, if left to itself, will inevitably drift far away from God. Having a perfectly independent set of faculties, it takes its share of inheritance and goes into a far country to spend it "in riotous living," as the parable says. "It comes to itself" by simply obeying the pristine laws of its being. That is, by simply turning once more to the Father.

The Divine care always exercised over the natural mind, no matter how far it drifts away from its primeval standards of innocence, purity, nobility, sincerity, and humanity, is told in the strangely pathetic words, "His Father saw him afar off." A large number of the obstacles which we suppose to exist between the sinner and his God, is simply man-made imagination. These obstacles do not really exist. Therefore the spiritual mind stands related to the natural mind as the Father stands related to the Son.

The rational mind, however, fulfils the laws of its being by changing one thing to another. It changes one set of truths into another set of truths; that is, it changes one hundred

measures of wheat into eighty measures of wheat. And it changes one form of good into another form of good ; that is, it changes a hundred measures of oil into fifty measures of oil. Or, in language more intelligible, it tells the man who thought that his truth came up to the standard of a hundred, that it only comes up to a standard of eighty, and that the good which he thought acceptable in the sight of God and could be measured by the standard of one hundred, in reality falls far short of that. In doing this, the rational faculty does its duty, and hence the steward is commended by his master in doing what he did.

But spiritual life, when considered interiorly, consists of the establishment of either good or evil, as man desires. Hence, in the last parable, the Divine Author gathers the thread of the two preceding narratives, and shows the relationship of the three domains of spiritual existence in the most glaring colors, calling the spiritual "Abraham's bosom," the rational, the "great gulf fixed," and the natural, "hell."

The laws of life, therefore, in the natural mind, require that man should return to the Father ; that is, that he should re-establish the laws of celestial innocence which governed his childhood and should become as one of these little ones.

The laws of life in the rational mind require that man should distinguish between what is good and what is less good — between what is true and what is less true — and should not deceive himself into the belief that he has one hundred measures of oil, when in reality he has only fifty ; or, that he has a hundred measures of wheat, when in reality he has only eighty ; that is, he must apply the parable of the unjust steward. And the law of life for the spiritual mind requires that man should know that a principle once established as a spiritual factor is eternal, and no power under the sun or over the sun, no power in heaven or in hell, no power in earth or in the spiritual realm of life will change it. Whether it be Cæsar or God, they both say the same thing. For Cæsar says, "What I have written, I have written," and God says, "I have spoken, and it will surely come to pass."

Vineland, N. J. ADOLPH ROEDER.

OPEN LETTERS.

THE MISTAKE OF SWEDENBORG.

Editor of the New-Jerusalem Magazine: —

HAS Swedenborg made a mistake in saying that the last verse of the first chapter of Luke and the last verse of the second chapter of Luke refer to the boyhood of the Lord?

The passage in which he makes this statement is found in A. C. 1457. He says:

> Here begin the progressions of the Lord into knowledges. That the Lord was also instructed as another man, may appear from these words in Luke: The child grew, and waxed strong in spirit, and was in the deserts until the day of His showing unto Israel. (i. 80.) Again: Jesus *increased in wisdom* and age, and in favor with God and man. (ii. 52.)

This appears in the edition of 1838.

At the first sight of the saying (i. 80), a person might be justified in proposing that the passage should be expunged from the "Arcana," as it appears like a mistake, because the last verse of the first chapter of Luke refers to the "little child" — John. This has been done by those who held the rather presumptuous belief that Swedenborg, "the servant of the Lord," appointed by Him to unswathe the letter of the Word, could have made so remarkable a mistake as that of which he has been accused.

Setting up their own literal views against the spiritual revelation of Swedenborg, they have declared him to be in the wrong; so the erasing pen has been drawn across the first part of the passage relating to John which they could not understand.

The writer of this article has little hope of being able to induce the New-Churchman on this side of the question, to withdraw his accusation, even when its fallacy is exposed. But if a man has anything to say, let him be in freedom to say it, for this is the doctrine of the New Church.

It will no doubt be disagreeable to the New-Church critic to have any evidence presented to him which will assist him in seeing that the mistake originated in his own mind. But if the testimony of the Word of God is presented to rectify the mistake of

his own understanding, he will certainly pay some attention to this source of enlightenment.

To those who have been surprised and disturbed to find that any one has been so strong in his weakness as to act upon the supposition that so prominent a passage as that given by Swedenborg should be erased from a volume of his works, we will present the following Divine words, which we have seen upon a second investigation of Swedenborg's declaration.

Luke chapter second, verse forty, given according to the original:

> But the little child was growing and strengthened with spirit, made full of wisdom, and the grace of God was upon it.

We will place this as an intermediate between the last verse of the first chapter of Luke, and the last verse of the second chapter:

Chap. I. Verse 80.	Chap. II. Verse 40.	Chap. II. Verse. 52.
But the little child was growing and strengthened with spirit, and was in the deserts till his showing unto Israel.	But the little child was growing and strengthened with spirit, made full of wisdom and the grace of God was upon it.	And Jesus was increasing in wisdom and age and in grace near to God and man.

What is the quality of an intermediate? Does it not partake on the one hand of the external principle of the state to be represented; and on the other hand of the interior principle, so that the perfection of the *oneness* may be established? The society of intermediate angels connects the highest heaven of the celestial quality with the second heaven of the spiritual quality, and thus they form a one, although the latter in a sense is exterior to the former.

This is the law of everything in heaven and on earth, making *one* of things interior and exterior, in each degree of life.

In A. C. 1475 it is said:

> In this chapter also are contained these arcana, namely, how the Lord was instructed by His Father according to all order, and thus how His external man was conjoined to the internal. . . . This was effected by knowledges, which are the means or mediums. Without knowledges as means or mediums, the external man cannot even become man.

Considering the spiritual sense of the Word, it would be remarkable to find this verse concerning the "little child" of verse forty, chapter two, thrown in without any apparent object, when it follows so exactly the order of the external and internal man.

This related to knowledges from the Word. A. C. 1461:

The Lord in His childhood would not imbibe any other knowledges than those of the Word, which to Him was open, as just observed, for communication from His Father, Jehovah Himself, with Whom He was to be united and become One.

The last verse of the first chapter of Luke represented the external sense of the Word (John), and the last verse of the second chapter of Luke represented the internal sense of the Word (Jesus). The intermediate of the fortieth verse of the second chapter conjoined these two, so that they became one. And from these was the Lord instructed in the beginning of the interior degree of Luke, represented by the journeying of Abram toward the south. (A. C. 1457.)

With respect to the signification of Abram's journeying towards the south, as denoting the Lord's progression into principles of goodness and truth, consequently into a bright, lucid state as to the interiors, the case is this: Knowledges are the means which open the way to behold things celestial and spiritual; by knowledges a way is opened for the internal to flow into the external. (A. C. 1458.)

This is the universal law of knowledges in which the Lord was instructed in His childhood. The Divine spiritual things in Luke relating to John as truth there, are given in chap. i. 80, and the Divine celestial things of good are given in relation to Jesus in chap. ii. 52. They are conjoined by verse forty, chapter second. But the New-Churchman has blotted out the little child John, and Swedenborg, "the servant of the Lord," remains under a ban for having united them.

H.

[Our correspondent is certainly right in condemning the omission of a part of what Swedenborg wrote, although we cannot follow her in her explanation. She might also have accused the New-York edition of further violence in changing twelve to ten in the scene of the lad in the temple, thereby making a new mistake wholly without cause. See n. 1457, edition New York, 1865. EDITOR.]

A GOOD BIBLE ATLAS.

NEW YORK, Nov. 2, 1893.

Editor of the New-Jerusalem Magazine: —

DEAR SIR: Will you do me the favor to name the author and publisher of a good Bible atlas?

R.

[Messrs. G. W. and C. B. Colton, 312 Broadway, New York, have all the best and most recent maps, including an admirable stand atlas. Sunday-School stores have all kinds of small atlases, for example, Case's published by O. D. Case, Hartford, Conn. EDITOR.]

BISHOP HURST ON THE NEW CHURCH.

Editor of the New-Jerusalem Magazine: —

In a "History of the Christian Church," by the Methodist Bishop Hurst, which has been recently published, the author has set a good example in treating of the "New Church" distinctly and simply under this, Swedenborg's own title. The brief chapter is headed "Swedenborg and the New Church" and occupies in all about one page. It is a curious notice, historically, statistically, or theologically regarded, nothing being said about the leading doctrines except a brief reference to a "mystic" interpretation of the Bible, or rather to the Bible being "supplemented" by higher insight, and to the rejection of the doctrine of substitution. Swedenborg is said to have lost his logical style of reasoning after taking up theology; nevertheless, it is admitted that his eschatology has had a large effect in modern theology and that his whole system was a reaction against the lifeless formalism of the Lutheran Church of his day. From the bishop's dwelling on the "considerable extension of a New Church among the Germans and Poles, who, nevertheless, without central leadership, have wandered away from the doctrines" and his mention that there are also some followers of the faith in America, "who all use a common liturgy but differ in their doctrinal teachings," we infer that his acquaintance with the New-Church organization is not a very intimate one; all the more honor and praise to his good sense and good spirit in not talking wiser than he knows about the graver topics of the matter in hand, as so many have done, especially as he has prefaced his chapter with an excellent list of authorities, to which the reader is referred for study in detail, commending especially Benjamin Worcester's "Life of Swedenborg." We wish all church historians were as modest and as discreet and kind-hearted as Bishop Hurst.

Washington, D. C. FRANK SEWALL.

THE man of business who looks to the Lord and shuns evils as sins, and transacts his business sincerely, justly, and faithfully, becomes charity. He acts as from his own prudence, yet trusts in the Divine Providence. . . . Even his prudence he ascribes to the Divine Providence. — *Doctrine of Charity*, 108. *Swedenborg.*

DOCTRINAL STUDIES.

SOL RUTILANS.

WHAT idea are we to form of the sun of the spiritual world when we read that it is *sicut igneus sed rutilans magis*, "fiery as it were but more rutilant." Of course the word "rutilant" cannot be used in an English translation because, though the larger dictionaries contain it, it is obsolete. Dr. Wilkinson, in his translation made with much care in 1885, could apparently find nothing better, and so he said "as it were fiery, but more rutilant." The old English edition said "ruddy." The very careful Latin-English edition gives "golden." In 1883, Drs. Wilkinson and Tafel made a joint translation and called it "brilliant." The best way to get at the true meaning is to look for other instances of its use.

In H. H. 159 we read:

> The Lord was seen as the sun, at first glowing (*rutilus*) and gleaming in such splendor that it cannot be described. It was said that the Lord appears as such a sun to the angels in their first state. Then a great dark circle was seen about the sun, and by this the first glowing and gleaming began to diminish. It was said that the sun so appears to them in their second state. Then the circle seemed to become more dark and the sun in consequence to be less glowing, and this by degrees till at last it became white as it were. It was said that the sun appears such to them in their third state. . . . The Lord appears to every one according to his quality, thus glowing to those who are in intense love; less glowing, and at last white when love decreases.

Here, it will be noticed, we have the word in its adjective form, while in D. L. W. 85, it had the form of a participle. We find it in the participial form in A. C. 6907, where it is applied to the light in which the evil are:

> The light of the world with those who are in falsity from evil is glowing (*rutilans*), and the more they are in falsity from evil the

more glowing it is (*rutilantior*). The glory of the world from the love of self enkindles it and makes its glow (*rutilum*). . . . But with those who are in truths from good the light of the world does not glow (*non rutilat*), but is dark.

Here in several forms we have the word. The old translation has "sparkle" and its forms. In 8813 we read of the "glowing and splendor of lightning." In 4529 we read of the colors of flowers in heaven that they "glow (*rutilent*) with splendor incomprehensible," and that "this glowing (*rutilatio*) is from a heavenly source." We are told in 1526 that Swedenborg once beheld "a lively glowing of diamond-like light." In 6601 he speaks of such light as seen at a greater or less distance according to its "glowing (*rutilum*) and flaming." Yet other forms are found in S. D. 4639 where we have the original account from which H. H. 159 seems to have been taken :

In vision the sun which is the Lord was shown me as it appears in the third or inmost heaven. It appears there a most glowing and sparkling (*rutilissimus et coruscantissima*) flame, whose glow (*rutilum*) and sparkle cannot be described. When it moves toward the earth, that most glowing flaminess causes a great circle. . . . The sun does not revolve as in this world, but has apparent absence by decrease of the flamy glow.

It would seem from these passages that such words as "ruddy" or "golden" are not what is wanted, though the word was used in classic times for objects which suggest that meaning, but that we must go back to flame in motion and sending forth light with power. Perhaps "glowing" is nearly adequate, so that we might say in D. L. W. 85 that the sun is "fiery, but more glowing." We are not, however, shut up to any one word and might perhaps say "glowing," when the thought of flame seems to come in, and "gleaming," as in A. C. 6907, when the thought is of light especially.

We had written thus far when, without looking for it, we found, in D. L. W. 182, *rutilans*, describing the light in heaven, and then we found that the translator of the Latin-English edition had anticipated us by saying "glowing," as Dr. Wilkinson also does in this case.

THE MODE OF BAPTISM.

In A. C. 10329 we read of the use of the laver by Aaron and his sons that, —

> It was representative of regeneration, because regeneration was represented by washing, but by that of the whole body which was called baptism. That complete washing was called baptism is evident from Mark vii. 4: "And when they come from the market, except they wash (*baptizant*) they eat not"; and that it is a washing of the whole body from Matt. iii. 13–16 and Mark i. 10, and also 2 Kings v. 10, 11.

These passages are in reference to the baptism of our Lord by John, and to the cure of Naaman by dipping himself seven times in Jordan. This quotation leaves upon the mind the impression that the mode of baptism practised by the Baptists is the right one for us. To that impression the following passage seems to give its weight:

> Complete washing which took place by immersion in the waters of Jordan signified regeneration itself, the same as Baptism. (N. J. D. 209.)

This would seem to leave no doubt that the baptism performed by John was immersion after the manner of Jewish washings, and a fair inference would be that baptism among the early Christians had the same mode of administration. As is well known other forms of the rite sprang up and gave rise to controversies which have not yet ceased.

In T. C. R. 667, however, we read of it as "a pouring of water on an infant's head," and there are other remarks in the same chapter which imply that it was essentially the same usage which we have now which was in Swedenborg's mind when he wrote of the rite in his final work. While the meaning of the word "baptize" remains as defined in A. C. 10239, the usage which is described is a modification of John's baptism.

NATURAL DEGREES.

In D. L. W. 255, there is an account of the difference between the life of the natural man and the life of beasts, and it

is said that man has the capacity to develope three degrees, the natural, the spiritual, and the celestial.

But beasts have not the two higher degrees, but only the natural degrees which, apart from the higher degrees, are in no power of thought as to civil, moral, and spiritual matters. And since their natual degrees are incapable of being opened and raised into higher light,

and so on.

In the usually remarkably accurate translation in the Latin-English edition we find :

But a beast has only the natural degree, not the two higher degrees ; and without the higher degrees it has no capacity to think on any subject, civil, moral, or spiritual. And since the natural degree of beasts,

and so on.

This gives singular for plural in its use of *gradus naturales*, and it also changes the relative sentence by making the beasts unable to think rather than the natural degrees.

There would seem to be no obscurity in the sentence, and the only question is as to the expression "natural degrees," which the translator seems to have regarded as not to be used. A little further on, however, nos. 277 to 281, we have the three degrees of the natural mind dwelt upon at length, and C. L. 496 is a paragraph beginning with the words, "There are three degrees of the natural man." The departure from a close rendering therefore seems ill-advised, and we note that other translators have rendered the sentence more accurately.

PRAYER is communion with God, the meeting and conjunction of the human and the Divine. It is the breath of the spiritual life, the means of the sanctification of the soul. The Lord's life upon earth was a continual prayer. He went often into mountains and groves and solitary places to pray. He taught His disciples to pray in words which unite heaven and earth. His strength, His wisdom, were born of prayer. The heavens opened when He prayed. He became one with the Father by prayer. Prayer was His meat, His drink, His revelation, His light, His peace. — *William H. Holcombe.*

BOOK NOTICES.

THE NEW BIBLE AND ITS NEW USES. By JOSEPH HENRY CROOKER. Boston: George H. Ellis. 1893. pp. 286. $1.00.

IN his volume, "Jesus Brought Back," Mr. Crooker, a Unitarian clergyman, showed himself an honest and effective exponent of critical scholarship. In the volume before us he is again not an original investigator, but a rapid condenser and fearless expounder of the views of Kuenen, Welhausen, and others. His admiration for the scholarship of these men is intense, and he seems never to hesitate in accepting their statements as final. Thus he tells us that "it has been clearly and conclusively proved that Moses did not write the first five books of the Bible," that "it is now generally admitted that these Hebrew prophets only indulged in prediction in an incidental way — political forecasts which sometimes came true," that "we must not go to the fourth Gospel for the mind of Jesus," that "when the later Isaiah wrote 'The Word of our God shall stand forever,' he could not have meant a collection of writings like our Bible," that it is "incongruous, irrational, and degrading for a clergyman to stand up and read to women and children of today the bloody story of the slaughter of the Midianites as an inspired message from God," and that, as to the Lord's resurrection, "we simply cannot tell what happened."

These statements seem to need no comment, and yet it is necessary to say in fairness that Mr. Crooker and his school still have affection for the Scriptures, though they have fallen in their intellectual regard.

ELSIE AND OTHER POEMS. By ROBERT BEVERLY HALE. Boston: R. B. Hale & Co. 1893. pp. 104. $1.00.

SOME forty short poems made into a tasteful volume are Mr. Hale's contribution to literature. There is a certain sadness in the lines as if he were more given to longings than to achievements, and the topics are rather ephemeral, but we find evidence of good feeling and of true aspiration. We should expect to find such

poems in the newspapers, and to read them with gratification. We quote the tribute to Phillips Brooks:

> Once, when my soul was dull and closed and grim,
> And I was tired of stern Life's endless fray,
> I met that man who died the other day,
> And, as he spoke, I felt through every limb
> He was my master. From the horizon dim
> Bidding me come, and pointing out the way,
> His spirit called: my spirit must obey.
> You must be noble while you are with him.
> As some poor wretch from fortune's lowest lurch,
> Limping with downcast eyes through scornful crowds,
> Watching the gutter water ripple by,
> Comes suddenly upon a stately church
> With lofty spire pointing toward the clouds,
> And finds that he is gazing at the sky.

Uplifts of Heart and Will. By James H. West. Boston: George H. Ellis. 1893. pp. 106. 50 cents.

The extreme Unitarian position is taken by this writer to whom "the spirit of progress," "the Ideal Purity," "the Predominant Life," and so on, are the only being to whom to pray; but he does not personify these, and thus utters these prayers only to the best aspirations of the self. In one aspect this is wintry pantheism, but in another, and so he views it, it is cheerful idealism.

About half the little book contains these "Meditations" intended for public and private worship, and the other is made up of poetry belonging apparently to an earlier and less radical period. We get the impression of an honest and sensitive discipleship of Emerson, with no little poetic feeling and a keen sympathy for those who have thrown off the cold and irrational tenets of the past.

The International Journal of Ethics. October, 1893. Published 118 S. Twelfth Street, Philadelphia. Yearly. $2.50.

This number, which has been sent with the request that it be reviewed, has proved interesting, although those who address ethical societies seem to express themselves at unnecessary length. Professor Sidgwick, of Cambridge, Eng., discussed the grounds of duty in a rather dry way. Mr. Sheldon, of St. Louis, followed with a lucid treatment of the question, "What justifies private property?" and showed that ownership is only another term for stewardship. In speaking of the "Effects of his Occupation upon the Physician," Dr. John S. Billings said:

In the great majority of cases the special influence of the medical life of the present day is to broaden the views of the man who lives it, to make him independent in judgment; rather sceptical as to the occurrence of the millennium in the near future; quite incredulous as to the truth of the maxim that "all men are born free and equal"; more inclined to consider and perform the immediate evident duty of the day and hour which lies just before him than to reflections upon the errors of other men; free from morbid fear of death, and of that which comes after death; and none the less a believer in the existence of a Supreme Being and in the fundamental principles of religion, although he may not consider them capable of scientific demonstration.

Professor Royce, of Harvard, printed a strong lecture on the "Knowledge of Good and Evil" — the best paper by far.

NOAH PORTER: A MEMORIAL BY FRIENDS. Edited by GEORGE S. MERRIAM. New York: Charles Scribner's Sons. 1893. pp. 306.

INSTEAD of the ordinary biography, we have here a weaving together of accounts given by friends of many aspects of Dr. Porter's life. His sister tells of his ancestry and birth, and his early life on the Connecticut farm, and his early education. An older brother speaks of him as boy and youth. A classmate tells about him as a student at Yale. After graduation Porter prepared for the ministry, entered it, and took charge of an extensive parish in his native State. After some years of devoted work he resigned this charge and took a lighter one, but in a short time went to Yale as Professor of Moral Philosophy and Metaphysics, and kept up this work till his death. For fifteen years he was Yale's President. In philosophy was his chief delight, although he did an enormous work as editor of Webster's Dictionary, was much engaged as a preacher and lecturer, and was a constant contributor to periodicals. But he will be longest remembered for his volumes on "The Elements of Intellectual Science," "The Elements of Moral Science," "The Human Intellect," and his criticism on "Kant's Ethics." We have here an exhaustive description of his philosophy by Professor Duncan, and of his system of morals by Dr. Nakashima. In his personality he was in every way charming — fond of his family, of the woods, of his garden, not at enmity with those from whom he differed, a genial critic, a rounded man, an American of the best type. He was much blessed in his energetic wife on whom in many ways he leaned. Of his face in the casket, Mr. Merriam says:

Upon it the years had written the story of power, benignity, and wisdom, and in death it wore a look of youth.

Souls. By Mrs. Mary Alling Aber. Chicago: R. R. Donnelly & Sons Co., 144 Monroe Street. 1893. pp. 176.

This book will be given to all who apply. It is full of esoteric information, some specimens of which are given:

A man or woman who desires to cleanse the body and bring it into obedience in the shortest possible time and with the least pain and friction to mind and soul, should try to live on pop-corn and spring water.

The original home of barley is the star Aldebaran.

Cabbage is the best vegetable and should always be eaten raw.

Phillips Brooks was a reincarnation of St. Augustine.

Wagner is already reincarnated in Nebraska.

Jesus lived a hermit to old age on uncooked food.

There never was any Jesus of Nazareth and disciples.

The soul of our earth is father to the soul of the moon.

Between Alexander the Great and Henry the Eighth are twenty-two incarnations.

This book is a record of facts.

The Hastings Birthday Book. Boston: Scriptural Tract Depository. pp. 400.

Mr. Henry L. Hastings is well known as the author of several useful books in defence of the Scriptures. Extracts from his writings make up this tasteful volume which has the usual form of a birthday book and a portrait of the author.

The Children's Year-Book. By Edith Emerson Forbes. Boston: Roberts Brothers. 1893. pp. 367. $1.50.

Selections for every day in the year have here been chosen and arranged from the writings of some two hundred authors, among whom J. F. Clarke, Lowell, Jane Taylor, and George Herbert are the most prominent. There is much variety in the daily appointments — sometimes including a text and a little hymn; sometimes three or four short prose selections. This unusual variety will prevent any monotony in the daily reading. The book is not limited to any year, and its outward attractiveness seems to correspond with its contents.

The Mentor. Monthly. $1.00. Boston: 37 Avon Street.

In the United States there are fifty thousand and four hundred people who are blind, forty-one thousand of whom are native Americans. For the sake of giving information as to methods of education, and all that concerns their welfare, especially their industry and independence, this neat periodical is published. It is as interesting as it is deserving of support.

Archæological Report, 1892–3. Egypt Exploration Fund.

Now that the Egypt Fund has entered upon a more general work than formerly, including a complete archæological survey of its wonderful field, it issues a report rather than a local volume. The pamphlet before us has valuable papers from Messrs. Naville, Newberry, Griffith, Kenyon, and Crum, also a map showing identifications, and several illustrations. Rev. W. C. Winslow, D. D., 525 Beacon Street, Boston, is the representative of the Fund in this country.

Jared Sparks: Life and Writings. By Herbert B. Adams. Boston: Houghton, Mifflin, & Co. 1893. 2 vols. $5.00.

To these magnificent octavos, with their large type, broad margins, striking portraits, and display of great names, attention is called, not only on account of the eminent public services of this most voluminous of American writers, but because readers will find here mention of the premises now occupied by our Theological School at Cambridge, and will receive an impression of the delightful home life which the President of Harvard College enjoyed there for nearly twenty years before the close of his noble and useful life.

Colours, Tints, and Shades: Their Spiritual Causes and Significance. By J. Stuart Bogg. London: James Speirs. 1893. pp. 20.

In the same direction of Mr. Roeder's work on "Cities" is this essay by an English brother. It first appeared in the English *Magazine* as Mr. Roeder's essay first appeared in our Magazine. Mr. Bogg is careful and thorough in his way and the style of his pamphlet is significant of his method, for it is beautifully printed in blue ink on a broad page with sub-titles in the margin. He defines color nicely, explains colors in the spiritual world, points out the fundamental colors; treats, in course, of red, scarlet, pink, orange, yellow, crimson, purple, violet, blue, and green; shows the nature of white and black, and explains the colors in their relation to regeneration. The subject, the lucid treatment, and the form of publication are all most attractive, and we feel that the essay will be of real value to all who may be so fortunate as to obtain it. Our only regret is that the treatment should be so brief when a volume would be useful.

THE FIFTH GOSPEL: THE LAND WHERE JESUS LIVED. By J. M. P. OTTS, LL.D. Chicago: Fleming H. Revell Co. 1892. pp. 367.

THE writer of this volume, evidently a clergyman, is more than usually well versed in Bible facts and made his journey in Palestine a very intelligent and profitable one. In twenty-one chapters he tells of Bethlehem, Nazareth, and the other places which enter prominently into the Gospels. He is a reverent and conservative Biblical student, and seldom makes new suggestions, choosing rather to use his best judgment in selecting the wisest of those now existing; but he makes at least two striking suggestions. The first of these is, that when our Lord drove out the traders from the Temple as told in JOHN iii., the Sanhedrin then met and indicted Him, and that this led to the visit of Nicodemus who was so far affected by what our Lord said to him that he did nothing to bring about the trial; but the indictment stood, and at last our Lord was accused for the very words supposed to have been used by Him that day before the visit of Nicodemus. This is not improbable, yet it seems to require that we should think of Nicodemus as keeping back an important fact and acting in a covert manner, while the whole account of his visit implies the utmost candor.

The other special effort made here is to find the site of Calvary. The author feels that the hill of Jeremiah's Grotto has no valid claim, as the exact position of the northern wall in our Lord's time is not known, and as the resemblance of the hill to a skull is fanciful. Nor is he prepared to accept the site of the Church of the Sepulchre, although he regards its claim as the better of the two. He favors a site on the east, and thinks that the tomb called Mary's may have been the one in which the body of the Lord was laid, and he defends his theory with vigor and skill.

THE CITIES OF THE WORD. By ADOLPH ROEDER. Vineland, N. J.: 1893. pp. 70. 25 cents.

WE are here furnished with the very interesting series of papers which the Rev. Mr. Roeder printed in the MAGAZINE. They are well worthy of separate issue. A mass of suggestions of the greatest value is presented in these pages. The subjects are "City or Doctrine," "Building of the City," "Cities as Gifts," "Dwellers in the City," "Vital Changes," "Names and Changes of Name,"

"Field and City," "His Own City," "Cities Rebuilt," "Destruction of the City," "City of the Dead." Here is material for an indefinite amount of study into a delightful and uplifting subject.

Mr. Roeder modestly entitles his treatise "A Study in the Science of Correspondences," and so it is, and it should not be regarded as a final or full statement. The immensity of the subject, if all the cities of the Word be contemplated, and the profound lessons conveyed in their histories prohibited so busy a man from doing more than making a rapid survey of the field. This he has done in a manner so bright and modest as to lay all who take interest in the subject under obligations to him.

We cannot help thinking, however, that the subject has been presented to the public in rather too abrupt a way. There is no explanation of what is meant by Correspondence. There is no leading up to the meaning of a city, but the first sentence is, "According to the science of correspondences the term 'city,' when found in the Word, signifies doctrine." There are several terms which the author did not take time to explain, and therefore his reader must go on and learn as he goes what the fundamental thought is; but this is requiring too much of a reader in these days of haste, and he is soon informed that "*ir* refers to things spiritual and *kirieh* to things natural," but he may not like to take this on authority. Mr. Roeder is also sometimes in error, as when he combines the names of the three cities, Sychar, Shechem, and Samaria, upon the last named; and he speaks of "acts of kings which had no internal sense" as if any ultimate act had not spiritual correlation. He uses "coat of many colors" in a bad sense. He says that "no other nation of their day and time, or of any other day and time for that matter," had cities of refuge, but that is too strong, as cities of asylum were well known to Greeks and Romans.

We are very glad that so original a study has been made, and would express the hope that the gifted author may some time enlarge the work in several directions which he indicates but does not pursue.

THE NEW CHURCH.

CHAUNCEY GILES AND JOHN DOUGHTY.

THE removal nearly at the same time of two ministers so vitally connected with our organization is a most impressive event. The one as pastor of the Philadelphia Society, and the other as pastor of the First San Francisco Society filled positions of the first importance. Both were officiating, up to the time of their being taken ill, in new edifices, the result of markedly successful work, and both had evidences all about them of increasing opportunity for service in the cause which they loved. Both were especially interested in reaching the minds of the thoughtful people of all faiths, and both were singularly skilful in preparing missionary lectures and tracts. Both held positions also of general responsibility, the one as President of the General Convention and of the Pennsylvania Association, the other as President of the Pacific-Coast Association, from which they could be ill spared, so far as we may judge in our limited knowledge of the future. Both also were moderate in their ecclesiastical views, could work easily under almost any form of organization which meant earnest zeal, and left their fellow-workers in the fullest liberty.

Mr. Giles had been a minister forty years, and for thirty years had had power to ordain others. Mr. Doughty had been ordained twenty-five years, but had preached, we think, for some years longer. Again they were alike in having been for some years in other occupations — Mr. Giles as a teacher, Mr. Doughty as a lawyer.

Mr. Giles was much the more widely known by his books and through foreign travel. To him as to the Rev. Abiel Silver it was given to do the largest work as life was in its last period. Like Mr. Silver, however, he was never old in his heart. The young loved him and felt at home with him, and the older people had the same feeling. He was the most popular man we had and the most influential in many ways.

The San Francisco Society and the whole Pacific Coast seem to be left without a leader, but Mr. Giles has had as his affectionate

assistant for several years, the Rev. W. L. Worcester, who was as a son to him, in all ways, and whose presence with the Philadelphia Society must in some degree relieve it of its sense of loss.

Giles, Hayden, Doughty, these are men whose memory will long be treasured by New-Church people on both sides of the Atlantic.

AWAY WITH PSEUDONYMS.

In looking over some old volumes of our own Magazine and its English mate we have been struck with the change of usage in regard to pseudonyms. On this side of the water they were somewhat sparingly used, and many articles went unsigned or had a single initial of the writer's name, with only an occasional "Amicus" or "Veritas," but in England the extreme was reached, for the very name *Intellectual Repository* was a kind of disguise, and a single volume shows such signatures as "Ashur," "Indagator," "Jared," "Philargurus," "Discipulus," "Benjamin," "Hebron," "X. Y. Z.," "Amicus," "Pharmacopola," "Abda," "Frater," "Laetus," "Rusticus," and "Philothumias." Among these names, which now seem to us utterly undignified, we find a few real names like Robert Hindmarsh, George Howarth, and James Glen, and we recognize at once the superior wisdom of their owners. For what should we think of a public meeting in which the speakers took part as "Amicus," "Rusticus," and so on? We should think it an assembly of fools. But pseudonyms were in fashion then, that was all.

We do not know how it seems to others, but a pseudonym now discredits a paper so signed, and we always ask our contributors to use their true names or none. We should feel that a man who wrote over a fanciful name was himself much given to fancies, and that his work would have little value. A man lately wrote a good-sized book to which he gave a very queer title, and put his own name as "Don Fulano Tal." The book had little value and the name less, for it discredited the well-meaning author from the outset. Some person with mistaken modesty — or is it mere whim? — is writing in *The Messenger*, over the signature of "Pastor Quiet." We can scarcely suppose that he holds the position of a minister, and we wonder that the editor does not remind him that the day for oddities in the New Church has passed. Who can imagine *The Independent* or the *Christian Union* giving space to people who not only wish to conceal their names but to appear in masquerade dress?

If the day is gone for "Halcyon Luminaries" and "Auroras" and "Golden Keys" and "Wisdom's Dictates," it is perhaps going for "Morning Lights" and "Dawns" and "Stars in the East" and "Fulanos" and "Pastors Quiet," and we are coming to the plain "yea, yea, and nay, nay" of which our doctrines are so perfect an example.

REVERENCE FOR SACRED THINGS.

When we first came to the New Church we were impressed with the manifest reverence for sacred things which was the most noticeable quality of the people. It appeared in the appointments of the church, but especially in the demeanor of every one from pastor to sexton. We were deeply affected, and we found that this was a common experience with new comers, and that by this especially they were influenced to investigate the doctrines and join the organization. The transition from the meeting-house, with its unceremonious and often irreverent usages, to a church in which the presence of the Lord and the Word seemed always to be felt, was like that from the week day to the Sabbath. After such an experience of sacred observance, extended over some years, one becomes very sensitive to any negligence or irreverence, and he comes to feel that reverence is a matter of vital importance.

We have been led to think the more of this because, in several cases, the ill-success of a minister seems to be due to this one cause which he has overlooked, but which the people regard as so important that it takes almost the first place. A minister may be of unblemished personal character, and his zeal may command the respect of all who know him, and his work may be greatly needed, yet there may exist the fatal obstacle which the people express by saying that he does not seem to have been intended by the Lord to be a minister. Putting together several suggestive remarks from various quarters, we find that one man may mingle the reading of the Word in worship with comments of a very unpleasant, though of course well-meant character; that another may read the service heedlessly, implying an indifference to the sacred words; that another may favor the use of the church room for purposes which do not seem appropriate to it; that another may mingle worldly matters with his conversation in the church, after service, thereby disappointing those who are hungering for the Bread of Life; and that another may keep to his old way of administering the sacraments, which is distinctly less reverent than that in vogue among us.

No one, so far as we know, has the least respect for a mere assumed and Pharisaic sanctimoniousness in dress or manner on the part of the ministers, but on the other hand they deprecate the other extreme to which some ministers are prone. We are impressed with the need of speaking out on this subject, and with the importance of an effort being made by every minister to meet with regard and ready compliance this demand for true reverence towards things in every way worthy of it.

THE ROTCH EDITION.

We are much pleased to see the promptness with which the third and fourth volumes of the new edition of the "Arcana" have appeared. The reason is that Rev. Samuel H. Worcester, who had this portion assigned to him, worked with his usual assiduity and completed his task before his removal to the other life, and so before the first part was ready for the press. Volumes Three, Four, and Five treat, as announced here, of "The Lord's Human and how It was made Divine." This portion begins with the twelfth chapter, the history of Abram. The same general style, of course, is seen as in the preceding volumes. The words of Scripture, placed at the head of a paragraph for interpretation, are italicized, as are also the quoted passages from other parts of the Word. The translation seems to be, at all places examined, smooth, forcible, and exact. It seems almost an excess of care that Mr. Worcester should have used footnotes for alternative translations, as "substance gotten" for "acquisition," or "living thing" for "soul," but he had become very careful and disliked to have anything of the original meaning lost. He has also given some notes on the Latin original which might seem unnecessary in this edition for English readers, yet he felt them to be important.

A paragraph may be given to show the easy flow of the translation:

I have conversed with certain spirits concerning the Word, saying, that it was a necessity that some revelation, by the Lord's Divine Providence, should exist; for a revelation or Word is the common recipient vessel of spiritual and celestial things, thus conjoining heaven and earth; without it, they would have been disjoined, and the human race would have perished. And besides, it was necessary that there should be heavenly truths somewhere, by which man might be instructed; because he was born for heavenly things, and, after the life of the body, ought to come among the heavenly, for the truths of faith are the laws of order in the kingdom in which he is to live for ever. No. 1775.

In the long paragraphs a division is made by putting section numbers along the margin, thus making it much more easy for a student to find the place designated in the Concordance wherein Mr. Potts employs the same divisions, which indeed he at first arranged. The reader will notice that, on account of the length of the chapters, about a hundred pages each, it is impossible to give the volumes the same thickness, but they will not be noticeably uneven in this respect, not so much so indeed as were the original quartos.

EDITORIAL NOTE.

In closing this series of the MAGAZINE the editor wishes to thank all those who have coöporated with him for their efficient aid. He has performed this duty for fourteen years, and during that time more than ten thousand pages have been issued. In his editorial management and utterances some mistakes have been made, but he can truly say that criticism has been seldom offered, and that he has always been left in full liberty as to what should be printed and what should be said. If he asked for advice, as he did in not a few instances, it was always given candidly but kindly and wisely.

During the period covered by this series a considerable enlargement took place in the size of the monthly issues and in the list of subscribers. Of recent years, however, although the MAGAZINE is believed to have held its quality uninjured, the great development of lesser publications, like *The Helper*, *The New Christianity*, and others, seem to have diminished the number of our patrons. Our field, however, is wholly distinct from that of such periodicals and I have endeavored to fill it as well as circumstances would permit.

For the approving expressions which have sometimes been heard and for the uniform courtesy with which I have been treated, I would express my appreciation most cordially.

When I took up the work and knew that a large amount of material was to be put to press punctually, year in and out, I was at first doubtful, but came in time to see that the same Providence which cares for all things could be trusted here, and I have never failed to have a fair supply of suitable matter furnished, often by those who were working without my knowledge. To the Divine Friend then let me utter heartfelt gratitude.

THEODORE F. WRIGHT.

THE RELIGIOUS WORLD.

*** During his recent visit to this country Dr. Grant Bey, of Egypt, gave the following account of the religion of Ancient Egypt to *The Independent:*

The primitive religion of the Egyptians was a pure monotheism, which in later times, through personifying the attributes of the Deity, became out and out polytheism. There is no difficulty in tracing back this polytheism to its original monotheism.

At first the Egyptians had no form for their deity. He was without temple and ministrants; he was unnamed and self-producing and self-existent; he was the source of life, light, and of creation generally; he is represented as being in a measure passive, but working behind and through the powers of nature; he did not himself create, but created all things through Ra, the sun god; he was the Divine ruler over Egypt and over the world, and was ultimately named Ptah, which means the molder or carver; he was succeeded by Ra, the sun god, a secondary deity to Ptah, and, in fact, Ra simply represented the creative function of Ptah. The reigns of these two deities would correspond to the first two dynasties of the mythical period of Ancient Egyptian History according to Manetho.

The third dynasty of this period (mythical) was a dynasty of demi-gods. Manetho does not give the reason for this retrogression; but it is explained in a legend that represents Ra as an offended deity who withdrew himself from man, the offender, and sent Sekhet (drought) and Isis (flood) to destroy him. The people of Elephantine, in the region of the first Cataract, were saved because they brought a sacrifice of the juices of fruits mixed with human blood which Ra drank and was satisfied; but he could no longer hold intimate or even personal intercourse with man, showing that something had tainted man so that the purely Divine Being could no longer dwell with him. Man being naturally a religious being could not endure the withdrawal of his god, and God had pity on him and partook of the nature of man, while he remained God in order to reign over man again and restore him to the Deity's favor. This was taught to the people by the priests as follows:

The sky that bent down and embraced the earth was deified and called Nût (a goddess), and the earth was deified and called Seb (a god). This formed a conjugal union between the two, the result of which was a large family of brothers and sisters, who partook partly of the celestial and partly of the terrestrial nature.

The head of this demi-god family was called Osiris, who is represented as reigning at Abydos, in Upper Egypt, and as going on journeys up and down the land, and even into other lands, teaching the people agriculture and the cultivation of the vine. He married his sister Isis, and when absent on his beneficent missions Isis sat on the throne and ruled until his return. This arrangement, however, did not please Set, the brother of Osiris, who perhaps thought he was the proper substi-

tute for his brother; so he conspired with seventy others to kill Osiris when he came back. This conspiracy was carried out successfully. Osiris was killed, and Set assumed the title of ruler, and sat on the throne of Osiris, and reigned over Egypt four hundred years. Isis, hearing of the murder of her husband, searched for his body; and when she found it she wept over it, and while thus occupied she conceived, and in due time brought forth a son, Horus, who was destined to take vengeance on his uncle (now the evil principle) for having murdered his father. Horus fought against Set, and dethroned him after he had reigned four hundred years. As he was a demi-god, he could not annihilate him; so Seb, the grandfather of Horus, came and arbitrated between them, and decided they both should have place and power; and he assigned Upper Egypt to Horus and Lower Egypt to Set. This story was the way in which the priests taught the people as to the origin and continuance of evil.

The fourth dynasty was a dynasty of prehistoric kings, who were simply the representatives of Horus on the earth; and all through the historic period the Pharaohs were deified and were looked upon as the personification of Horus or "the sun at sunrise." Hence the origin of the Divine right of kings, and the maxim, "The king can do no wrong."

In the development of the ancient Egyptian religion we have Osiris (father) and Horus (son) making one God. We also find the trinity in unity, forms of metaphysical thought beyond the powers of man to comprehend, and that could not have originated with man. They are revelations from God, and have therefore to be accepted by faith as they are taught in the inspired writings or original traditions that may never have been committed to writing, but that can be traced in the religious beliefs of the most degraded races of mankind.

The ancient Egyptian's hope for time and for eternity was his belief in the story that Osiris had died to atone for his sin and his acting up to the code of morals. The history of the ancient Egyptian religion is a striking example of a pure and spiritual worship, untrammeled by symbols or material forms for many ages, at last degenerated into a despicable idolatry through the priests endeavoring to teach the ignorant people spiritual truths by clothing them with material forms, which is evidently a most dangerous thing to do, even in the purest religion.

*** *The Independent*, which has been cordial toward the Parliament, speaks kindly of Mr. Bonney:

Of the various people brought into prominence in connection with the World's Fair, there are few who are more interesting in their personality than Mr. C. C. Bonney, the originator, manager, and President of the World's Fair Auxiliary, with its multitude of congresses touching upon almost every phase of intellectual development. Mr. Bonney is a man of slight build who would never attract particular attention. He has been known by a limited circle for many years as a quiet, unassuming lawyer, noted for nothing in particular, unless it be a broad catholicity which kept his interest alive in the most diverse men and opinions. A Swedenborgian in religious profession, he did not mingle greatly with men of other denominations, so that he was by no means widely known; and when it appeared that it was through his persistency, tact, and indomitable energy that such a unique

enterprise had not only been conceived but actually carried through, his neighbors in Chicago were not less surprised than those from other parts of the land. His addresses of welcome and introduction have been singularly appropriate, seeming to catch the central thought of all, whether missions or evolution, education, labor, or socialism. He has been most ably seconded by those in charge of the different departments, and all have worked together to accomplish what will be far more enduring in its results than the Fair itself, beautiful and wonderful as that is.

*** The Bishop of Worcester, Canons Barnett, Farrar, Freemantle, and Moule, of the Anglican Church, Professors Bruce and Lindsay, Presbyterians, and several representatives of the English Congregationalists, Baptists, and Methodists have put forth the following as the results of the Lucerne Conference on Church unity:

1. The setting apart of one Sunday in the year for special services, the arrangements including, as far as possible, an interchange of pulpits; the united attendance of all believers within a given district at Holy Communion; and the delivery on the part of Christian ministers, once a year, of a sermon calling attention to the good works of some other branch of the church than their own.

2. The formation of social unions, such as those at Glasgow and Manchester, with a view to concerted action in the social, philanthropic, and public objects of Christian endeavor.

3. The practice of a periodical conference between all Christian ministers in a district for counsel and encouragement, and the securing of a concerted agreement between the representatives of the various denominations to discourage the overlapping of Christian agencies, and to promote the concentration of Christian effort in strong organizations, instead of frittering it away in the creation of weak societies.

*** The following utterance of Bishop Phillips Brooks on "Church Union" shows his remarkable reasonableness:

A great schism or a little one, a denominational convulsion or a tempest in a churchly teapot, affects unthinking people in much the same way, making them doubt the churches and the professions of church people. But if there are taken a few moments for breath, the unerring logic, the sound philosophy of all great developments of right human effort is quick to the rescue. It becomes plain that, after all, an attack of any sort within the pale of the church is a matter of small moment in the deeper history of the church, in any of its branches or denominations.

One of the great lessons of life is, "Never be surprised by what you might have expected." And it might have been predicted in the first rousings of spiritual life after the apathy of mediæval times, that on the surface of the great deep of the church's future there would appear the bursting bubbles and the evanescent froth and foam of human rivalries and jealousies and passions and contentions. Five hundred years ago if you had gone into a little hamlet in a land of churches

you would have found one church, one great cathedral, and all the people worshipping there. That was church union. On the face of it this might have seemed a good thing. But it was merely a sign of the lack of activity of the human mind. The apparent disunion of churches today is a sign of the healthy activity of mind expressed in slightly differing forms. The great question of the times, whether or not the churches are again to arrive at union, depends entirely upon the definition of what church union really is. Ask one of our deepest thinkers, our greatest men, "Do you believe in church union?" and his answer, like an answer to the question, "Do you believe in the inspiration of the Bible?" can scarcely be an answer in a direct sense. He must ask in turn, "What do you mean by church union?" The great function of our time is definition. The effort of our time is to arrive at a correct statement of questions of this sort. It is possible, yes, it is probable, that the full statement of a question which relates to the deepest spiritual needs of the world embodies its own answer. So if, discussing the union of churches, it is asked if any high and honest thinker believes in church union, more than one might answer: "If you mean the development of the true union which already exists between different denominations — yes. If you mean external union of external forms, it is not to be expected in the very nature of our human relations." A definition of church union which recognizes that church union already exists is a definition of the term which has a great value to our times. There is constant discussion in the press of America of every sign of the superficial disunion between the churches. But for the genuine union which exists and which is growing year by year, there is little popular recognition, since it is a life within the life. And, after all, apparent disunion, like the differences between denominations, and even the differences within a denomination, has its root, in the good rather than in the evil of human nature. It is the sign of activity, and activity is not stagnation; it is effort, growth, health. It makes little difference to Boston that Trinity Church stands in one place and the First Baptist in another and the Old South Church not far away, since for our city and our time all stand for one purpose and exist for one end.

*** In bringing his good little periodical, called "Words of Reconciliation," to a close, the Rev. L. C. Baker had an earnest word to say to his brethren of the Presbyterian fold:

They should at once renounce that low idea of the church which pervades their denominational system, and which makes of it an association for preserving and handing down a fixed deposit of truth received from the fathers, and acknowledge that, as a living body, the church must grow in the knowledge of the truth until she attains to perfection and unity. The Presbyterian Church makes no proper provision for such growth. She assumes that the body of Divine truth is fixed in her formulas, and frowns out of her fold any of her ministers, howsoever sincere and devoted, who seek to break through the trammels of her system at any point, and to lead her out into larger light and liberty. The evils of this cramping system are manifold. Men are forced by it to stand as the exponents of dogmas which they do not fully accept nor honestly preach. Assent and subscription to the Creed are often made with mental reservation or tergiversations which are wholly

out of place in matters of religious faith and testimony, where everything should be transparent as the light. In this region intellectual vacillation or subterfuge becomes the parent of spiritual weakness and blight. No church is properly organized, or deserves the name of church, which does not honor the Holy Ghost as perpetual guide and instructor; which does not confess that she yet knows only in part and prophesies in part, and which is not on the alert to receive and welcome such new views of truth as He may from time to time impart to her through the lips or the pens of her anointed sons. It comes to this in such a church, that character counts for far less than creed; that unworthy men who will speak her shibboleths have open passport to her honors and favors, while consecrated men, whose conscience compels them to dissent, and who love the church too truly to keep silence when they think she has been betrayed into ignorance and error, are either driven out or are politely invited to step down and out.

*** THE following translation of a portion of the Egyptian "Book of the Dead" is taken from *Biblia:*

O ye Lords of Truth! let me know ye. I have brought ye truth. Rub ye away my faults. I have not privily done evil against mankind. I have not afflicted persons or men. I have not told falsehoods in the tribunals of truth. I have had no acquaintances with evil. I have not done any wicked thing. I have not made the laboring man do more than his task daily. I have not let my name approach to the boat. . . . I have not been idle. I have not failed. I have not ceased. I have not been weak. I have not done what is hateful to the Gods. I have not calumniated the slave to his master. I have not sacrificed. I have not made to weep. I have not murdered. I have not given orders to smite a person privily. I have not done fraud to men. I have not changed the measures of the country. I have not injured the images of the Gods. I have not taken scraps of the bandages of the dead. I have not committed adultery. I have not spat against the priest of the God of my country. I have not thrown down. I have not falsified measures. I have not thrown the weight out of the scale. I have not cheated in the weight of the balance. I have not withheld milk from mouths of sucklings. I have not hunted wild animals in their pasturages. I have not netted sacred birds. I have not caught the fish which typify them. I have not stopped running water. I have not separated the water from its current. I have not put out a light at its proper hour. I have not robbed the Gods of their offered haunches. I have not turned away the cattle of the Gods. I have not stopped a God from His manifestation. I am pure! I am pure! I am pure! I am pure! Pure is that great phœnix which is in Suten Khen (Bubastis). Because I am the nostril of the Lord of the Winds, giving life to the good, the day of veiling the eye of Annu (Heliopolis) before the Lord of the Earth on the 30th Epiphi. I have seen the filling of the eye in Annu. Let no evil be done to me in the land of Truths, because I know the names of the Gods who are with thee in the Hall of Truth. Save me from them.

JOURNAL

OF THE

MASSACHUSETTS ASSOCIATION

OF THE

NEW-JERUSALEM CHURCH.

127TH MEETING.

EAST BRIDGEWATER (ELMWOOD), MASS.,
Oct. 12, 1893.

1. The Association met in the church of the East Bridgewater Society, at half-past 10 o'clock, A. M.

2. The General Pastor conducted Divine worship and delivered a sermon from GEN. xlvi. 31–34, and xlvii. 7–10.

3. The collection for missionary purposes amounted to $91.97.

4. The General Pastor took the chair.

5. The credentials of delegates were received, and the following Roll was prepared : —

MINISTERS.

John Worcester, General Pastor; James Reed, T. O. Paine, George F. Stearns, Samuel M. Warren, Willard H. Hinkley, William H. Mayhew, Theodore F. Wright, Henry E. Goddard, Julian K. Smyth, Jacob E. Werren, H. Clinton Hay, George S. Wheeler, John A. Hayes, Lewis F. Hite.

DELEGATES.

Abington. — Joseph F. French, Jacob B. Cobb, C. H. Robbins, Harry Gifford.

Boston. — William J. Cutler, George B. Davis, Walter Lockett, Benjamin Randall, Arthur A. Stetson, Seth Bryant, Thaddeus W. Harris, I. H. Stearns, M. B. Sloan.

Boston Highlands. — John A. Thompson, Horace P. Chandler, Simeon W. Keene.

Bridgewater. — E. H. Sprague, C. A. Lewis, Mark H. Cornell, L. G. Lowe, Frank Jordan.

Brockton. — Warren Goddard, Rufus C. Kimball, T. P. Stiff, J. W. Packard, Thomas Leonard.

Brookline. — J. W. Hinkley, Mrs. C. D. Withington.

East Bridgewater. — L. W. Richards, Herbert W. Paine, Robert O. Harris, B. W. Harris.

Fall River. — T. D. W. Wood, Mrs. Mary A. Wood.

Lynn. — Mrs. Rachel S. Marvel, Miss Jessie Brown.

Mansfield. — E. J. Fisher, Miss H. F. Stearns, Miss Evelyn Fisher.

Newtonville.— Edwin Field, F. A. Dewson, W. D. Philbrick, A. E. Hooper, Donald Macdonald, W. C. Whiston.

Providence. — J. G. Whitehouse, Samuel Darling, Miss Jackson, Mrs. Ashworth, Mrs. F. A. Gilbert, Mrs. J. G. Whitehouse.

Salem. — Joseph Ropes, Mrs. E. W. Smith.

Yarmouth. — Henry C. Thacher.

Fifteen Ministers, fifty-four Delegates.

6. The following were appointed to nominate the elective officers to report after the recess: Dr. L. G. Lowe, Geo. B. Davis, Edwin Field, T. D. W. Wood.

7. The General Pastor read his report, which contained a presentation of the subject of work in church establishment by trained women.

8. Reports were received and read from the:

Missionary Board,
Executive Committee,
New-Church Union,
Committee of Ministers,
Committee on Religious Education.

9. The General Pastor remarked upon the last report in respect to the education of little children with due regard to their individuality.

10. The Rev. T. O. Paine spoke of innocence and peace as characteristic of childhood and as indicative of the spirit in which we should work for them.

11. The Rev. S. F. Dike said that in his journey around the world he learned of the increasing harmony of the ethnic religions and of missionaries in foreign lands.

12. The Rev. H. E. Goddard addressed the audience as to missionary work at Monument Beach and the need of a chapel there for use in summer. Mr. G. W. Colton, of Brooklyn, N. Y., also a summer resident there, made an appeal for the same purpose.

Afternoon Session.

13. The Nominating Committee reported as follows:

For Secretary. — Rev. Theodore F. Wright, Cambridge.

For Executive Committee. — The General Pastor, the Secretary, and Rev. Messrs. James Reed, S. M. Warren, W. H. Hinkley, H. Clinton Hay, H. E. Goddard, W. H. Mayhew, J. K. Smyth, J. E. Werren, George F. Stearns, George S. Wheeler, G. I. Ward, and J. A. Hayes; and Messrs. Albert Mason, David L. Webster, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Benjamin Pettee, Lewis G. Lowe, C. T. Dunham, George T. Hawley, John A. Thompson, and Samuel Darling.

For Committee on Religious Education. — Rev. J. K. Smyth, Dr. J. T. Prince, Rev. T. F. Wright, Rev. J. E. Werren, and Dr. T. W. Harris.

For Orphanage Board. — Rev. J. K. Smyth, Rev. J. E. Werren, Mrs. C. T. Dunham, Mrs. George M. Gibson, Mr. C. J. Roath, and Miss Sarah T. Bates.

14. On motion the report was accepted and the nominations were confirmed.

15. The Rev. H. Clinton Hay gave a report of the proceedings of the General Convention at its last session.

16. The General Pastor remarked upon the report and urged the needs of the Board of Missions upon those present. He also spoke of the letter which, under instruction, he had sent from the Convention to its President, the Rev. Chauncey Giles, of the state of whose health he gave an account.

17. The topic of the "Parliament of Religions" was then taken up. The Rev. T. F. Wright spoke of the exhibit of the New Church in the Exposition and gave some statistics of the distribution of tracts and the other work done by Mr. W. L. Gladish, the custodian, and then described in general the organization of the Parliament and the New-Church Congress, which he believed to be in harmony with the teachings in A. C. 1285, 1799, and H. D. 9, which he read.

18. The Rev. J. K. Smyth told of the use of Scripture texts on the Exposition buildings and said that the Parliament was quite in keeping with them. It was the realization of an idea which came from heaven. He saw nothing unworthy of the spirit which should reign there. No denomination could hold as many meetings in its own limits with less friction. He felt the brotherhood of man as never before. The world will be benefited by this larger recognition of the fatherhood of God and the brotherhood of man. The Orientals created the most interest and presented the love side of religion in all its mildness and simplicity. In this they performed a large use to Christians, who learned what they had never understood before. To our own people no surprise was caused, for they saw in it all the evidence of a New Dispensation and of the Grand Man of Humanity, and of the effects of the Ancient Word. These Orientals may have performed for the Lord in His second coming the office of the Wise Men of the East for the first coming.

19. Miss Ellen Andrews, of Boston, gave some account of the part taken by women in the New-Church Congress, and felt that they had done well and had opened a new era in our work by securing a fuller coöperation of men and women. She stated that other meetings would be held annually.

20. Mr. Smyth offered the following resolution : —

Resolved, The Massachusetts Association of the New Church, impressed with the spiritual importance of the religious meetings recently held in Chicago, desires to express its appreciation of the efforts of the Chicago New-Church Society to provide for an adequate presentation of the New Church ; and to Hon. C. C. Bonney, President of the World's Congress Auxiliary, and the Rev. Lewis P. Mercer for their helpfulness and activity in the inauguration and work of the Parliament of Religions.*

* The resolution was immediately transmitted and the following replies were received : —

THE WORLD'S CONGRESS AUXILIARY
OF THE WORLD'S COLUMBIAN EXPOSITION.

CHICAGO, Oct. 23, 1893.

Rev. T. F. Wright, Ph.D. : —

MY DEAR SIR, — Please accept for yourself, for the Rev. J. K. Smyth, and for the Massachusetts Association of the New Jerusalem, my sincere thanks for the very kind and highly appreciated testimonial in relation to the participation of

21. This was adopted by a rising vote.

22. Mr. Warren Goddard offered the following, which was adopted: —

Resolved, That the thanks of this Association be tendered to Messrs. Wright and Smyth and Miss Andrews for their thorough, graphic, and inspiring accounts of the World's Parliament of Religions and the Church Congress.

23. On motion of the Rev. S. M. Warren thanks were tendered to the East Bridgewater Society for their hospitality.

24. On motion of Rev. James Reed, the next meeting was appointed to be held in Boston in April, on Fast Day.

25. After singing the 121st Psalm, and receiving the Benediction the Association adjourned.

JOHN WORCESTER, *General Pastor.*

T. F. WRIGHT, *Secretary.*

the Chicago Society, the Rev. Mr. Mercer, and myself, in the World's Parliament of Religions. I am very grateful for the kindness of the Divine Providence in permitting me to take so considerable a part in a work which I believe will be useful to mankind in many ways and during many generations.

With high respect and kind regards as always,

Very sincerely yours,

CHARLES C. BONNEY,
President World's Congress Auxiliary.

NEW-CHURCH TEMPLE, Oct. 23, 1893.

THE Resolution of the Massachusetts Association I presented to our Joint Committee with the Executive Committee of the Chicago Society, on the evening of Friday, the 20th inst. We all appreciate the kindness of the action of your body, and only trust that anything we may have been able to do in coöperation with the wonderful course of Providence in all the meetings, may be blessed to eternal uses for our fellowmen.

Very sincerely and affectionately yours,

L. P. MERCER.

REPORTS.

Report of the General Pastor.

The following persons have been authorized as candidates for the ministry: —

Thaddeus W. Harris, May 7, authorization renewed, Louis G. Hoeck, May 21, Soien Christian Brönniche, May 23, and Benjamin Worcester, J. W. Schafer, and Frederick M. Billings, June 1 — their authorization being renewed.

Rev. Fedor Görwitz and Rev. Frank Sewall were invested with the office of General Pastor, May 28, under the auspices of the General Convention, and Lewis F. Hite was ordained as a minister of the New Church.

The Sacraments have been administered quarterly in Waltham; also on the 9th of April the Holy Supper was administered in Lawrence, and one child was baptized; and June 11 in Manchester to sixteen persons, where also nine were baptized and confirmed.

The 23d of July the church in Contoocook was dedicated, Rev. Messrs. Reed, Hinkley, and Ager taking part in the services. The church was well filled by an audience of about two hundred and thirty persons, and again in the afternoon by about two hundred to listen to a full summary of the doctrines of the church presented by Mr. Reed.

A good beginning was made of what it is hoped will prove a new period of useful church life to the Contoocook Society. The church is thoroughly and substantially renovated, with a new roof, new plastering, and a new entrance tower. Before another season it is intended to place a furnace under the building. Since the dedication the services have been attended by about sixty persons, with a smaller number the present month. The Contoocook people are encouraged, and though it seems impracticable to continue the services through the coming winter, they hope to renew them early in the spring — at least for a long summer.

With one interruption the usual services were held at Intervale through the summer, with a congregation smaller than usual — only once reaching a hundred — on account of the diminished number of visitors at the mountains this season.

Besides the usual work at Newtonville, I have preached once each in Lawrence, Brockton, Manchester, Roxbury, and Springfield.

The CALENDAR has been regularly issued, except that the pages for July, August, and September were issued together on the first of July.

The general plans for missionary work will be reported by the Missionary Board. But there is one subject upon which I should like to say a few words; not with a view to present action, but for thoughtful consideration with a view to the future. We send lecturers into the field, and can follow them up with good class-teachers, but we do very little in the way of care for the children and mothers, and the home service that is done in every good society. A large part of this is woman's work, and is done in our societies by the pastors' wives, and other wise and helpful women, not officially recognized as pastors' helpers, but nevertheless really so.

It seems to me probable, that in the not remote future women will be trained to do such work, and will be recognized in it; that they will be thoroughly taught the more practical doctrines of the church — concerning sickness and death, birth, and the care and education of little children, concerning marriage life and social life, and under the care of wise pastors will go to our feeble circles that have now only an occasional class lesson or lecture, and will teach the little children, and be nourishers of spiritual life in the homes. In the larger societies, such work is mostly done by the pastors' wives. But even there I am not sure that it may not be advantageously supplemented by trained women working under the pastors' direction, and recognized in their use. It is a use of caring for the seed sown, and cherishing it to full fruition. And it seems to me a use that, more than we are fully aware, we need for the solid growth of the church, which depends upon the life quite as much as upon the understanding of the truth.

JOHN WORCESTER, *General Pastor.*

REPORT OF THE MISSIONARY BOARD.

FOUR meetings have been held, with an average attendance of seven; the whole number being ten.

Mr. Stearns always attends and reports his work as it goes on. He has visited some places, like Worcester and Haverhill, several times and has held meetings for study of the doctrines. He has either held meetings or made calls or done both in Norton, Taunton, Foxboro, Attleboro, Hopkinton, Woburn, Middleboro, Easton, Gloucester, and Lawrence. His reports are brief, but always contain matters of interest.

The General Pastor arranged for meetings at Worcester, and the Rev. Mr. Smyth gave four lectures on Sunday evenings to large congregations. He will go again to Worcester at once.

At Contoocook the repairs were completed so that the church could be rededicated, July the twenty-third, when several ministers and a large company were present. Services have been held every Sunday since with fair attendance.

Some services have been held at Lawrence, but they are suspended for the present.

Manchester has Sunday evening services conducted by the Rev. Mr. Hayes.

At Fitchburg the Rev. Mr. Hinkley makes a monthly visit, but services are held every Sunday, being conducted in his absence by a lay-reader.

Mr. Hinkley also visited Martha's Vineyard, for several Sundays in the summer, under the Lucas Fund which exists for that purpose.

The subject of raising money for the use of the Board has been carefully considered with a view to providing some one to go to Societies and describe its work, and the Board will be glad to learn that such a visit is desired by any Society.

JOHN WORCESTER, *Chairman.*

T. F. WRIGHT, *Secretary.*

REPORT OF THE EXECUTIVE COMMITTEE.

A MEETING was held April 17, 1893, and the Rev. Messrs. Hinkley, Reed, Smyth, and Wright were chosen members of the Missionary Board, with the General Pastor, on behalf of the Association.

A report to the General Convention was provided for, and it was voted that an invitation be extended to the Convention to meet in Boston next year. This invitation, however, was not accepted, on account of an invitation being accepted from Detroit. Delegates to the Convention were chosen, and the representatives of this Association will make a report through one of their number.

Some attention was given to the subject of the Board of Publication and its work, including improvements which might be made in the *Messenger*.

The Committee has no recommendations to make at the present time.

Respectfully submitted.

JOHN WORCESTER, *Chairman.*

T. F. WRIGHT, *Secretary.*

REPORT OF THE PRESIDENT OF THE MASSACHUSETTS NEW-CHURCH UNION.

THE Standing Committee of the Union has at this time few matters of general and especial interest to communicate, except such as relate to the financial condition and its bearing upon the missionary work of the Association.

We are glad to report that we have at last succeeded in renting the whole of the building, No. 16 Arlington Street, thus placing our affairs upon a permanent basis, as the leases made are mainly for a term of years. Although we have been obliged to abate something from the amount which we have hoped to receive, and to make changes in the building which cost a considerable sum, these changes were not of a temporary nature, but such as added permanent value to the building.

The rent roll is now about $6,000, and though less than we have expected, we are upon the whole fortunate in the character of the occupation, which is unexceptionable, and did not consider it good policy to delay or lose the present opportunity.

It is not easy at this time to form a very close estimate of the probable receipts and expenditures for the current year, but some estimate is needed.

Our Expenditure for Missionary Work and Association Expenses cannot be less than		5,000.00
Expenses at Rooms about		4,200.00
		$9,200.00
Our Income from Rents may reach	$3,000.00	
" " " Interest "	1,000.00	
" " " Book Sales "	500.00	
		$4,500.00
Leaving to be raised by Contributions		$4,700.00

The sum raised from all sources especially for missionary work and Association expenses for the previous year was but $3,900, indicating that unless a considerable advance is made the present year, it will not be possible longer to continue so large an appropriation for this work as heretofore, it being the plain duty of the Committee now to provide an annual sinking fund for the extinguishment of the deficiency reported at the annual meeting in April, 1893, as amounting to about $7,000.

Francis A. Dewson, *President.*

Report of the Committee on Religious Education.

Your Committee has had this year no specific questions in its hands for consideration, and has held no meetings; and it comes before you at this session with a strong sense of the insufficiency of its work. It has, or should have, constantly before it the great subject of religious education. It should be its duty constantly to consider that subject, and to keep its thoughts open for new light and new ideas which may enable it to suggest to the Church new and more efficient channels and methods by which the Church may the better accomplish this all-important work.

But this year the members of the Committee have had the fact borne in upon them with great power, that the work which the Church is doing in religious education falls far short of what it should be. The Committee realizes most strongly that the conceptions which we hold of the nature and purposes of education need great enlargement.

When we use the phrase "Religious Education," it is probably the fact that the idea which is called up in the minds of most people is that of the Sunday School, with perhaps also that of the

week-day class for the study of sacred subjects. In these institutions the chief purpose at the present time is the search for religious truth, and the training of the understanding in its comprehension. A little further reflection will add to the category the Theological School for the training of those whose business it is to be to teach religious truth; and possibly also in a measure the parochial school or Church seminary, where truth of the natural plane is taught under the auspices of the Church. To these may properly be added also, as vehicles for imparting religious truth, the periodicals and other literature published by the Church or under its auspices.

But should this be all? Is the only function of the Church in education the imparting of knowledge? By no means. To *educate* means to lead forth. Common usage applies the term to the mental realm of human nature, and uses it to indicate the aid which can be given by others to the human soul in the process of its development.

Each human soul has within it certain latent possibilities of growth, which are to be realized; a certain use to perform which must be accomplished; a certain purpose in the Divine plan of creation which must be fulfilled. The work of education is to discover in each case what the possibilities are, and aid in their realization, their accomplishment, their fulfilment.

The education of the human soul, therefore, to be adequate, must cover its whole mental development. In the past, as I have said, the conception of education has been simply the *intellectual* training of the man. Secular educators are now recognizing the mistake of this idea. They see now that the development of the mind covers far more than the development of its perceptive and reflective powers. They see that human nature has not only its intellectual realm, the directive agent of its life, to be stocked with information and trained in the use of knowledge, but its affectional realm, the great motive power of the soul. They see that to train up good men and useful citizens, the *heart* must be trained in correct morals and right purposes, to supplement and make effectual the training of the *thought* in true ideas and sound methods.

The Church in the education of her people has scarcely realized this in the past. She has certainly set before them the ideal of a right purpose; but in the training of those who come under her influence, most of her work has been directed to intellectual teach-

ing. In our own religious body, where there exists such an inexhaustible mine of religious truth, the especial danger is (and it is a natural danger, and we cannot deny that it has been in some degree realized), that we may so far concentrate our attention upon the important work of learning and teaching that truth, that the still more important work of training the religious sympathies may be sadly neglected.

In the past, great stress was laid by religious teachers upon the differences of religious belief which distinguished us from other Christians, and upon the more insignificant differences which have divided our own schools of thought. Comparatively little attention was paid to those great principles of truth which we hold in common among ourselves, and still less to those greater principles which are held by all earnest men of whatever faith. The result has been separation, division, and isolation. But this attitude of mind is passing away from humanity. The great thought of the present day is the *unity* of humanity. Should not our Church be the foremost in fostering this thought? Should not we be the first in recognizing the sympathy of human life, in breaking down the barriers which separate mankind, and in educating our people, our children, all whom we can reach, in this great thought?

We do not undertake at this time to make any suggestion as to the best methods of carrying this purpose into effect. That is a matter which will need long, earnest, and prayerful consideration. The purpose is one which is larger than our Sunday Schools, which reaches further than our periodicals. It embraces all the possibilities of our Church work. But we bring it before you at this time, commending it most earnestly to your attention.

Our hearts are full of this thought at the present time, because some of us have just had in it a most impressive lesson. The members of this Committee have recently been in attendance upon a series of meetings which, after careful deliberation, we feel ourselves justified in believing to be the most epoch-making in the history of religion since the Day of Pentecost itself. Others will give you presently a much fuller account of them than it is appropriate to embody in this report. But we may state here that in the meetings of the World's Parliament of Religions, just closed in Chicago, there met together men of all faiths from near and far; from nearly all churches of Christianity; from Islam; from Judaism; from the great religions of India, China, and Japan. They

saw one another face to face; they spoke together of those subjects which lay deepest in their hearts; they found that the same aspirations were active in all their souls — God had His dwelling-place within the hearts of all. Crowded halls, breathless attention, lightened countenances, all testified to the intense religious sympathy of the time, and the mighty power of this great experience; and all of us whose blessed privilege it was to be present, came away with such a better knowledge of our brethren of other ways of thought and life, such a realization of the spiritual life which we all enjoy in common, such a quickening of the sympathies, such an uplifting of the spirit within us, that we thanked God for that privilege, and said, as did Peter on the Mount of Transfiguration, when he had learned more about the Lord and His work among men, "It is good for us to be here."

We feel that we of the New Church have a vast spiritual possession in our keeping. It is in our hands a great spiritual trust, and lays upon us a great spiritual responsibility. That responsibility is to educate all whom we can reach in the way of life, both to enlighten their minds, and to train their sympathies, and to bring more and more into active existence in the world that great new principle of the unity of humanity, till that promise which our Lord gave us centuries ago, and which was in a way outwardly realized at those great meetings at Chicago, shall become inwardly fulfilled in the life of humanity: "They shall come from the east and from the west, from the north and from the south, and shall sit down in the kingdom of God."

T. W. Harris.

The General Convention's Meeting in New York, May 27–30, 1893.

As usual the Council of Ministers was in session for three days prior to the sessions of the Convention, and enjoyed the generous hospitality of the Brooklyn Society. The annual address was delivered by the Rev. James Reed, who chose for his subject, "Loyalty to Revealed Truth." A list of the various topics presented for consideration will best give an impression of the use of these meetings. It is as follows: "Our Work," by Rev. W. H. Mayhew; "Ministers' Participation in Financial Meetings," by Rev. T. F. Wright; "Brilliant Oratory and Showy Ritual," by Rev. H. C.

Dunham; "The Value of Paul's Epistles to the New Church," by Rev. P. B. Cabell; "The Lord's Method in Teaching," by Rev. Chauncey Giles; "The First Men," by Rev. T. F. Wright; "How to Think Spiritually of the Lord," by Rev. L. P. Mercer; "Principles which should Govern in Translating the Word," by Rev. L. H. Tafel; "The Proper Use of Hymns," by Rev. Frank Sewall; "The Doctrine of the Proprium in Its Relation to the Work of the Ministry," by Rev. S. C. Eby; "The Two Kingdoms and the Three Heavens," by Mr. Gilbert Hawkes. The subjects, "The Translation of the Word," and "The Revision of the Liturgy," are in the hands of this Council, but sub-committees were not yet ready to offer them for general consideration.

With such preparation the ministers met their lay brethren for general convention in New York, Saturday afternoon, May 27. It would seem neither possible nor useful to recall the details of the business transacted during the week-days which followed until adjournment somewhat late Tuesday afternoon. I will try to recall what seems most important and significant at this period of our church development. And at the outset I would refer to the tenderness of affectionate regret felt at the absence of our venerable President, which later on found expression in the form of resolutions of esteem and sympathy, to be conveyed by the Vice-President in person to the bedside of Mr. Giles, assuring him that it was the unanimous desire of his brethren that he should continue to hold his office among them, even if he could not expect to be personally present. This action, in which we all were glad to unite, made manifest the high position which Mr. Giles holds among us, and which he has won by the usefulness of his life and the sweetness of his character. In his absence, and by his request, the Vice-President delivered the annual address, Saturday evening, on "The Promised Land of the New Church." It was both searching and encouraging, and served as a good preparation for the Sacrament of the Holy Supper on the day following.

The Sunday services were deepened in their impressiveness by the ordination of Lewis Field Hite, and by the investiture of Rev. Fedor Görwitz, of Zurich, Switzerland, and of Rev. Frank Sewall, of Washington, with the office of General Pastor.

After the Sacrament, in the afternoon, a number hastened to the "Chapel of the Divine Providence," to attend a special service of the Mission Sunday School, and to see the fruits of eight years'

effort of the New-York Young-People's League to plant the New Church among the poor. And we were delighted with the large, earnest school which we found. At the evening service of the Mission twelve adults were baptized. Thus the promise is good of another Society of the church formed among the families of this mission. And we are pointed to another way of extending the New Jerusalem. There certainly seems to be a call for the New Church to go down into Egypt with its possessions in this, as in so many other ways. And this thought is confirmed by the report of the Maryland Association concerning the progress made within the past year in the city of Washington in bringing the heavenly doctrines to the knowledge of the African race. They report the baptism of the First Colored Society of the New Jerusalem of Washington, D. C., numbering thirty adults and thirteen children. The Pastor of this Society, Rev. Peter Carter Louis, was in attendance at Convention. The report of the Maryland Association was also encouraging in regard to its missionary efforts in new and old fields in Virginia.

The Theological School, to which we look for the ministers who are to lead and build the church in the near future, reported a quiet year, with a meagre attendance of students. It should be a matter of deep concern to us, now that we have so admirable a location, with satisfactory facilities and able teachers, that so few young men, well qualified to make use of all this, feel themselves called by the Lord and drawn by men to enter upon this exalted use. Is it because the members of the church are not giving the New Jerusalem the first place in their affections? and the youth growing up fail to receive from their elders the needed spirit of appreciation and devotion? Can we not prayerfully search out the reason, whatever it may be, and learn wisely to apply the remedy?

The report of the Board of Home and Foreign Missions urged that the New Church ought to be a missionary church, and said that this work had so grown on their hands that ten thousand dollars would be needed for it this year. Year before last almost seven thousand dollars had been contributed, last year only six thousand two hundred. This year, if we would do our duty, it must be ten thousand dollars. The work in Texas has been enlarged; a missionary settled at Jacksonville; an engagemeut entered into with the Maryland Association to support a permanent missionary

in Virginia; aid rendered to the African New Church at Washington, and to the colporteur at Bombay, India. More is needed than is now being given to the missions in Italy, Germany, Denmark, and Canada. Nova Scotia needs a missionary for a longer season than one or two summer months; and large opportunities are open on the Pacific Coast, and in Minnesota, and indeed all through the West. I don't know how it seems to our English brethren, but to us, does it not seem as if the whole world was looking to the United States for the means of spreading the gospel of the New Age? If we do our utmost in the missionary cause we cannot do too much.

We were glad to find that the time had come to put the Board of Missions on a more permanent and effective basis of organization. This was done by amending Section 21 of the By-Laws, so as to almost double the membership, and provide that half of it shall be laymen. Also by dividing it into three classes to serve three years each; so that there can be not more than one-third of inexperienced members elected each year. But with our present custom of generally reëlecting faithful officers as long as they will consent to serve, perhaps this last provision is less necessary. Monday afternoon was devoted to this cause; all the missionaries who were in attendance having an opportunity to describe their fields of usefulness. The subscriptions then received amounted to $1,774.00. This is the more gratifying, although it is scarcely a fifth of the amount to be raised during the year, when we remember that on the morning of the same day, the same people subscribed $2,706.50 for the National Church to be built at Washington.

The National Committee on the House of Worship at Washington must have been especially gratified at this response to their call, for they reported that if $3,800 could be raised to add to the $29,934.65 already contributed to buy the land, they could hope to proceed to build very soon; for several legacies were about to come into their hands. One of the late Mrs. Melissa Hotchkiss for five thousand dollars had already been received. The late Lyman Stevens, of Syracuse, had left one thousand dollars; the late Professor Spencer, of Washington, one thousand dollars; and there is another fund of at least two thousand dollars available, making some nine thousand dollars which can be used, but for erecting the church edifice only. It is to be hoped that the one thousand dollars balance of debt on the lot left after the handsome contribution made at Convention, has since been raised, and that

the Washington Society will soon be enabled to turn the money which now goes elsewhere for rent in this more satisfactory direction. We scarcely could have hoped when the proposition was made a few years ago that the Convention build a National Church at Washington, that forty thousand dollars could be raised for it in so short a time as this. It suggests to us something of what the material resources of the New Church are, for in the meantime all the other work has gone forward.

The Magnificat, the new hymn-book, made its appearance at this Convention ; and it is a credit to the Committee of Editors and to the Board of Publication. They regret to call upon the Church at large for contributions to pay for the cost of the plates ; but they were authorized to do so, as the price rendered necessary by the comparatively small sale which the book must have in a small organization, would otherwise defeat the use of it.

In speaking of the Board of Publication we are reminded of that spirit of unrest which is so marked at this period of the Lord's Second Advent all the world over. The New Church cannot escape it. Let us only hope, as one of her ministers has suggested, that in her "this unrest is holy." At the meetings of the Council of Ministers it began to be noticeable ; all through Convention it seemed to be gathering forces. At last it burst upon the unhappy heads of the Board of Publication. It was Tuesday afternoon, when the time of adjournment was pressing near, that a resolution of censure was offered. The Board of Publication must be censured because they had felt compelled to censure an acting editor of *The Messenger*. Ah, my brethren, how prone we are to be guilty of the faults ourselves which we most condemn in others. But, happily, the Convention hastened to pass another resolution assuring the Board of its high sense of appreciation of their labors, which they have for many years performed gratuitously with the utmost fidelity and self-sacrifice. There was no impatience or resentment shown by any of these faithful and self-sacrificing men — board men or acting-editor. But some of us must have felt sorry at the time, and sorry ever since, that so much was made of so slight an error, — if error it was — in both instances. In the business world men do not censure faithful, well-meaning servants in that way ; and surely we ought not to be less kind to one another.

But this action, after all, only hid an unrest of another kind. The real question was one of editorial freedom in the conduct of *The Messenger*. And here again appeared a bewildering conflict of

forces. The East and West both called for greater freedom to be given to the editor, for the sake of the improvement of *The Messenger;* but the East wished more freedom to put ideas into print, and the West wanted more freedom *not to* put them in; and thus one call was in danger of neutralizing the other. When the editor of *The Messenger* arose and assured his brethren that his relations with the Board of Publication were wholly pleasant and satisfactory to him, and he felt he had entire freedom, then it occurred to some of us that his freedom was more endangered by the Convention than by the Board of Publication. Finally the whole question of editorial freedom and responsibility was referred to the General Council, and is to be considered by them, with hearings from all persons interested, during the year. It is a matter of utmost interest to us all, for it not only concerns the life and usefulness of *The Messenger*, but it also involves the whole principle of freedom in church work. The loss of freedom, or the lack of it, means stagnation in the life and growth of the church. And yet freedom depends upon wise self-government on the part of each individual in his respective office or place in the church, and a spirit, not merely of toleration, but of kindly respect and encouragement towards others.

One most significant request was made at this session of the General Convention, namely, that the New Church unite with the other ecclesiastical bodies of Christendom in a petition to the governments of Christian nations to substitute arbitration for war in the settling of international disputes. Without debate the Convention unanimously voted to do so. It is to be regretted that this movement did not originate within the New-Church organization, together with the conception of the World's Congress; but it is none the less one of the fruits of the Lord's second coming, and with great joy we can enter into the promotion of it.

Of subjects connected with the World's Fair, including the unusual interest in woman's relation to the church that it has occasioned, which had an important place in the last Convention, I have not spoken, because I understand that they are to receive full attention by themselves.

H. Clinton Hay.

Committee of Ministers.

Meetings have been held in May, June, at the beginning and at the end, September, and October, with an average attendance of thirteen.

Among the subjects on which papers have been read are "Nicodemus," "The Centurion's Son," "The Death of John the Baptist," "The Lord's Ministry in Samaria," "The Miracle at Cana, and that at Bethesda." There have also been considered several other subjects, such as "The Authorship of the Pentateuch," "The Angel Rolling away the Stone," "Ministerial Regeneration," "Mode of Administering the Communion," "Animals in Heaven," "The Experience Necessary to Church Membership," "The Lord's Saying in Regard to Judas and his Life," "The Literal Sense of the Word," and "The Logos."

Assignments of Bible subjects are made in advance, and step by step the whole Gospel story will be gone over.

Respectfully submitted.

John Worcester, *Chairman.*

T. F. Wright, *Secretary.*

OFFICERS OF THE ASSOCIATION.

General Pastor. — Rev. John Worcester, Newtonville.

Secretary. — Rev. Theodore F. Wright, Cambridge.

Committee of Ministers. — Rev. Messrs. James Reed, T. O. Paine, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, W. H. Mayhew, T. F. Wright, Stephen Jepson, W. Goddard, H. W. Wright, Oliver Dyer, H. E. Goddard, Richard Ward, J. K. Smyth, H. Clinton Hay, J. E. Werren, G. I. Ward, George S. Wheeler, John A. Hayes, and Clarence Lathbury.

Executive Committee. — The General Pastor, the Secretary, and Rev. Messrs. James Reed, S. M. Warren, W. H. Hinkley, H. Clinton Hay, H. E. Goddard, W. H. Mayhew, J. K. Smyth, J. E. Werren, George F. Stearns, George S. Wheeler, G. I. Ward, and J. A. Hayes; and Messrs. Albert Mason, David L. Webster, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Benjamin Pettee, Lewis G. Lowe, C. T. Dunham, George T. Hawley, John A. Thompson, and Samuel Darling.

Committee on Religious Education. — Rev. J. K. Smyth, Dr. J. T. Prince, Rev. J. E. Werren, Dr. T. W. Harris, and Rev. T. F. Wright.

Orphanage Board. — Rev. J. K. Smyth, Rev. J. E. Werren, Mrs. C. T. Dunham, Mrs. George M. Gibson, Mr. C. J. Roath, and Miss Sarah T. Bates.

OFFICERS OF THE UNION.

President. — Mr. Francis A. Dewson.

Vice-President. — Mr. Arthur Burnham.

Secretary. — Mr. Charles M. Reed.

Treasurer. — Mr. John A. Thompson.

Directors. — The above, and Messrs. George B. Davis, H. P. Chandler, Wm. J. Cutler, Albert Mason, George T. Hawley, R. C. Kimball, James R. Carter, Stanley B. Hildreth.

MISSIONARY BOARD.

Rev. Messrs. John Worcester, W. H. Hinkley, T. F. Wright, James Reed, and J. K. Smyth, on the part of the Association; Messrs. F. A. Dewson, Albert Mason, William J. Cutler, Lewis G. Lowe, and Charles M. Reed, on the part of the Union.

CONSTITUTION AND BY-LAWS.

CONSTITUTION.

1. THIS Association shall be called THE MASSACHUSETTS ASSOCIATION OF THE NEW-JERUSALEM CHURCH.

2. The Societies composing it are the Boston, Bridgewater, Abington, East Bridgewater, and North Bridgewater Societies, and any other Societies of the New-Jerusalem Church admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers, and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the General Pastor, the Pastors and Ministers of the Associated Societies, and any other Ministers recognized as such by the General Convention of the New Jerusalem in the United States of America, who reside within the limits of the Association. Acting under the provisions of the Constitution of the General Convention, the Association directs that a candidate who is ordained into the ministry with its sanction, shall be authorized to lead in public worship, to preach the Word according to the heavenly doctrines, to administer the Sacraments of Baptism and the Holy Supper and the rite of Confirmation, and to consecrate marriages.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number, fifty additional members shall be required to confer an additional Delegate.

6. All members of the New Church residing within the bounds of the Association may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The Officers of the Association shall be a General Pastor and a Secretary, together with a Committee of Ministers, an Executive Committee, a Missionary Board, and a Committee on Religious Education.

8. The General Pastor shall hold his office by a tenure similar

to that of the Pastor of a Society. He shall have a general supervision over the affairs of the Association, shall preside at meetings of the Association, and shall have authority to call special meetings thereof, to alter the time and place of holding meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion.

9. The duties of the Secretary shall be those usually pertaining to that office.

10. The Committee of Ministers shall consist of all the Ministers of the Association.

11. The Executive Committee shall consist of the General Pastor and the Secretary, and of twelve Ministers and twelve Laymen to be elected annually. It shall act, in conjunction with the General Pastor, on all matters relating to the ordination of Ministers, the authorization of preachers when the General Pastor has not sole jurisdiction under the rules of the Convention, and on the application of Societies for institution and for their admission into the Association. This Committee shall act with the authority of the Association, and have a general superintendence of its affairs, in the interim of its meetings. It shall prepare business for the action of the Association, and shall hold meetings by previous appointment, or at the call of the General Pastor, or at the call of any five members of the Committee. Seven members shall constitute a quorum.

12. The General Pastor, and four other persons, to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

13. The Committee on Religious Education shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon subjects connected with religious education.

BY-LAWS.

1. This Association shall meet semi-annually in April and October.

2. The Order of Proceedings at meetings of the Association shall be:—

1. Divine Worship.
2. Collection for the Massachusetts New-Church Union.
3. Calling the Roll.
4. Reports of Societies (in April).
5. Election of Officers (in October).
6. Report of General Pastor.
7. Report of Missionary Board.
8. Report of Executive Committee.
9. Report of Massachusetts New-Church Union.
10. Report of Committee of Ministers.
11. Report of Committee on Religious Education.
12. Reports of Special Committees.
13. Unfinished Business.
14. New Business.

3. All Reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

4. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

5. At the close of each meeting, the Journal of its proceedings shall be read.

6. The Journal of each meeting, together with such Reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

7. Each Society shall report to the April meeting of the Association, its statistics for the year, together with such other information as ought to be laid before the Association.

8. The Executive Committee shall elect the delegates to represent this Association in the General Convention, and the delegates thus selected shall be authorized to fill any vacancies which may exist in their number.

9. The Committee of Ministers shall annually revise the list of ministers, and report the same to the Association.

10. When the application of a Society for admission into this Association is granted, if delegates from the Society be present, they shall be received by the Presiding Officer in a manner similar to that in which he would receive members into a Society.

11. In case any question arises as to the respective duties or jurisdiction of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final, until annulled or modified by the Association or the Union.

List of Societies.

Boston	organized Aug. 15, 1818.
Bridgewater	May 29, 1833.
Abington	Feb. 25, 1835.
East Bridgewater	Aug. 2, 1838.
Brockton	Sept. 12, 1838.
Providence, R. I.	Oct. 15, 1839.
Yarmouth	Sept. 20, 1843.
Pawtucket, R. I.	Apr. 4, 1844.
Mansfield	Nov. 19, 1846.
Springfield	Mch. 27, 1853.
Fall River	Nov. 12, 1854.
Brookline	Apr. 29, 1857.
Contoocook, N. H.	May 24, 1857.
Salem	Jan. 25, 1863.
Newtonville	Apr. 11, 1869.
Waltham	July 4, 1869.
Boston Highlands	Dec. 12, 1870.
Gloucester	May 11, 1871.
Lancaster	Oct. 10, 1875.
Manchester, N. H.	Sept. 4, 1881.
Dorchester	Apr. 17, 1887.
Lynn	Oct. 6, 1889.